

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

JACKSON, MISS., April 18, 1935

NEW SERIES
VOLUME XXXVII. No. 16

Who's Who and What's What

Pastor D. A. McCall spoke four times last Sunday and expects to speak six times next Sunday.

Forest: Revival fires seem to be burning brightly at Forest. In the last three Sundays there have been nine professions of faith in the regular services.

Canton: The cash collection at First Church, Canton, on Sunday, April 7, was the largest of any Sunday this year. This was preceded by a record offering from the Sunday school for Home and Foreign Missions.

Pastor's Assistant Carl Kosanke writes from Brookhaven: "We observed 'Layman's Day' yesterday, with a group of laymen in charge of the service, giving short talks and rendering special music."

We somehow missed the copy of the Baptist Courier for last week, and so have not our information direct, but we are told that the South Carolina brethren have secured a new editor for the Courier to succeed Dr. Cody recently deceased. The new editor is Dr. Allen about whom we hope to give fuller information next week.

Rev. W. C. Howard is busy these days preaching commencement sermons. Sunday morning, April 14, he preached the commencement sermon at Harpersville where there were 22 graduates. On Sunday night, April 14, he preached at Dixon to a graduating class of 22. Beginning Monday night, April 15, brother Howard begins a meeting at Gunnison.

Mrs. J. A. Lyon writes from Heidelberg that the pastor is sending in 39 new subscriptions to the Record on the monthly plan. The W. M. S. will look after this. Interest was awakened in the Record by preparing a quiz in which the answers were to be found in The Baptist Record of April 11. A program will be given also featuring the Record. It is worthwhile to have a live group like this.

On Sunday, April 7, 1935, the members of the Second Baptist Church of Greenwood unanimously changed the name of the church from Second Baptist Church of Greenwood to Calvary Baptist Church of Greenwood. We are going forward under the new name: had 60 in Sunday school yesterday out of an enrollment of 73. Had a good crowd and fine interest for both preaching services. It is our prayer that this church might live up to its name and really be a blessing to mankind that pass this way.—Henry L. Byrd, Pastor.

Tippah County is the seventh in the state to outlaw the sale of beer under the new local option statute. By a recent vote of three to one they decided against the licensing of beer joints. Everybody knows that many of these places are used to dispense hard liquor, and have no conscience about observing the law. Why should any county in Mississippi where majority of the citizens oppose the sale of beer submit to such a nuisance as many of these places are? And where they are run with any show of decency they have turned young women into dispensers of alcoholic drinks.

WOMEN WILL AID RECORD

Enthusiastically receiving the plan submitted by the circulation manager of the Record, the Woman's Missionary Societies of Mississippi are going to wage a campaign in every nook and corner of the state to get Baptist people to read THEIR OWN Baptist paper.

The plan is simple. With a goal of 15,790 subscribers in the state, a goal for each church, association and W. M. U. district has been set up.

Under the leadership of Miss Frances Traylor, each of the eight district chairmen has a goal. The district chairmen and goals are as follows:

- District 1, Mrs. W. G. Mize, 2,286.
- District 2, Mrs. M. F. Doughty, 960.
- District 3, Mrs. R. Pressgrove, 1,749.
- District 4, Mrs. J. F. Measells, 2,457.
- District 5, Mrs. Isham Evans, 1,457.
- District 6, Mrs. H. F. Roach, 2,095.
- District 7, Mrs. J. H. Matthews, 2,328.
- District 8, Mrs. I. L. Toler, 2,526.

The present number of subscribers in each district is as follows: No. 1, 1,006; No. 2, 304; No. 3, 508; No. 4, 584; No. 5, 293; No. 6, 693; No. 7, 519; No. 8, 1,139. The present number of subscribers is to be subtracted from the total goal.

The quotas are based on the Baptist membership which explains the difference in quotas. Some districts have more Baptists than other districts.

The district chairmen have agreed to get in touch with their county chairmen and they in cooperation with the pastors, W. M. S. presidents, and other interested workers in an effort to reach their goals.

All that is needed is to see the people one by one. They will subscribe in large numbers if asked to do so.

Figured on a percentage basis the districts stand at this writing as follows:

- District 8—45%.
- District 1—44%.
- District 6—33%.
- District 2—32%.
- District 3—29%.
- District 4—24%.
- District 7—22%.
- District 5—20%.

WATCH THE STANDING—As new subscriptions come in the standing will change.

Ocean Springs—Yesterday was my day here, and a most helpful day it was—cool weather interfered some with the morning attendance. Sunday school off, 95 compared with the attendance on the seventh which was 103. B. T. U. 38 compared with the attendance of the seventh which was 46. Perhaps the most helpful observance of the Lord's Supper during my more than three years as pastor here was had at the 11:00 o'clock hour. The same was true at my Toulminville-Mobile church on the seventh. Some said it was perhaps the best attended service of its kind ever had in the church. There was a deep spirit of worship and reverence on the part of the young people. The message was a simple and clear narrative of the facts connected with background leading up to the supper, its appointment, and some lessons drawn from it all. Evening service was full.—J. E. Barnes.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

AN OPEN LETTER TO OUR PASTORS

Dear Brother:

This appeal is in the interest of the usual April round-up. We are headed for the last round-up of the Southern Baptist Convention year. April for many years has been one of the very best months of the year. We emerge from winter quarters. The return of spring seems to bring with it a revival of interest along every line. In our religious work we seek to redeem the time which we have lost through the wintry days. There seems to be a desire to bring an offering unto the Lord for His manifold blessings. How appropriate it is that during the month of April, which brings us the Easter season, we should come with our best as we think of the resurrection of our Lord.

At this time there are seven hands extended. There is the hand of the Orphanage for help. The hand of the Hospital reaches forth as many people are seeking relief from bodily suffering and without means with which to pay the expenses of operations and treatment. There is the hand of the aged minister, who while sacrificing to do the work of the Master was not able to accumulate sufficient funds to support him in his declining years. There is the hand of our schools which are preparing the ambassadors for Christ. There is the hand of State Missions which has pioneered and blazed the way in making our State a Baptist empire for Christ. There is the hand of Home Missions which has led the forces throughout the Southern states in giving the Gospel to the destitute places which were too large for the state organizations, in giving the Gospel to the Negroes, the Indians, the Spaniards, the Italians, the Frenchmen and others. There is the hand of Foreign Missions which reaches across the seas into seventeen countries beyond our own borders, and brings larger numbers into the kingdom with each passing year. All of these are our agencies for carrying out the will of Christ. He said positively that those who believe in Him should do the works which He did, and greater works. These agencies are the hands of the churches reaching out for funds in order that they may be enabled to do the work which has been committed to the churches by Him who loved the church and gave Himself up for it.

It is, therefore, the earnest desire of the writer, for the sake of the above named interests, and for the sake of the churches themselves, and for the sake of the lost races, and for the sake of Christ Himself, that all of the churches throughout the State put forth an extra effort to increase contributions so that they will be in proportion to the increased income and increased expenditures of the people of our State. If our gifts will increase in proportion to our increase

(Continued on page 5)

Sparks and Splinters

Dr. J. E. Buchanan of Blue Mountain believes in the God's Acre plan in country churches for helping to finance the work of the kingdom. He will give his time to forwarding this plan in the churches in Tippah County.

April 7 was Loyalty Day at Lexington church, the pastor, Dr. Judson Chastain, preaching on John the Baptist's Loyalty. They made the whole week "Loyalty Week," making an effort at 100 per cent enlistment.

The Chicago Daily News says: "It is unthinkable that a newspaper which is sincerely devoted to the cause of temperance, to be achieved through education rather than prohibition, should at the same time permit its columns to be employed to promote the sale of liquor."

Mrs. J. M. Boxx has returned to Water Valley after a sojourn in South Carolina, where she was made to feel much at home in the churches. This leads her to say, "I would that some of our churches were not so cold to the strangers who enter our gates."

Pastor Slater A. Murphy of Valence Street Church, New Orleans, is helping in a meeting in Franklin Avenue Church. Louis Turner leads the singing. At Valence Street Church he has in recent months baptized people of five nationalities, French, Spanish, Mexican, Irish and Jewish. And the janitor is a negro. They can sing "Old time religion makes me love everybody."

Seventy years ago Charles Haddon Spurgeon issued the first number of his notable magazine, the "Sword and Trowel." It has had an honorable career. Probably no weekly magazine issued by an individual congregation has ever had so wide a circulation. It was a substantial publication of about 50 pages. Its outstanding features were Mr. Spurgeon's own contributions. It was a continual amazement of the editor's marvelous versatility and prodigious industry. This year also marks the 80th anniversary of the beginning of the regular weekly issue of Mr. Spurgeon's sermons.—Ex.

The amount appropriated by Congress in the Relief Bill is said to be the largest appropriation ever made by any government. It puts unprecedented power into the hands of the President and the commission appointed by him. It is a responsibility which if used right may greatly help the nation, but if abused will be the greatest corruption fund ever gotten together. Some like Senator Glass voted for it, not because they believed in it, but apparently because they didn't know anything else to do. It will be exceedingly difficult to distribute this amount of money through so many channels without abuse and dishonesty. Provision is made in the bill for punishing abuses, but it may be difficult to secure proof and conviction.

The Work Relief Bill has finally passed in both houses of congress and before this is read will doubtless become law by the signature of the President. By this \$4,880,000,000 is put into the hands of a commission to be appointed by the President for relief and employment. Of this four billion is to provide work for those not now employed, and the rest, eight hundred and eighty million, is to continue for a short while the direct relief now being given. It is estimated that five and a half million people will be given work. The kind of work to be undertaken is said to be building highways, roads, streets; rural rehabilitation, irrigation and reclamation, rural electrification, housing, etc. Also employment of clerical and professional aid, to assist in education, reforestation, loans to cities for work, etc. It is thought that the present relief administrator Hopkins, Mr. Tugwell of the Agriculture Department, and Secretary Ickes of the Interior, will be on the commission. Loans will also be made to farmers it is said.

April 28 First Church of Clarksdale begins a revival meeting. Pastor Boston will have Dr. W. F. Powell of Nashville to assist.

Pastor J. A. Bryant writes that last Sunday Bogue Chitto church in Walthall County sent \$35.80 to the Cooperative Program.

Sorry to miss a visit from Prof. E. O. Sellers last week. He was going from Clinton to Jackson, Tenn., and as usual in a hurry.

Our people in Mississippi will be glad to know that Rev. M. K. Thornton of Bessmer, Ala., feels encouraged about his health, and they will read with interest his message in the Record.

One brother writing about the president's address which has become customary at the Southern Baptist Convention, says, "Baptists can get along without excathedra announcements."

The National Baptist Convention, made up of Negro churches in America, will meet in New York Sept. 3. They expect 25,000 in attendance. Some will come from Canada and Africa. There will be a great parade on Sept. 6.

Rev. J. P. Colvin who is finishing his work at Union University is preaching to Sherman and Guntown churches and will move on the field at the end of the present school session. We are glad to have him a full-fledged Mississippian.

Dr. Fr. Judson Chastain of Lexington will preach the commencement sermon for Northwest Mississippi Junior College at Senatobia of which Prof. P. W. Berry is president. They know him in those parts and will be glad to have him back for a visit.

Still at it! Dr. J. G. Chastain, long-time missionary of the Foreign Mission Board and of the Home Mission Board, preached recently in Knoxville, Tenn. From there he went on to Charlottesville, Va., and then to Mt. Solon where he will visit his daughter.

A county-wide meeting of Neshoba County Baptists was held at Neshoba church last Friday. Beside the county workers, there were on the program Miss Evie Landrum of the W. M. U. Headquarters and Rev. N. R. Stone of Meridian, Dr. R. B. Gunter and Pastor M. A. Davis of Union.

Pastor J. W. Kitchens has been with Self Creek church five years. About 80 have been added to the church by baptism in this time. They have gone from fourth-time to half-time services. Brother Kitchens is happy in the growth of his people and expects soon to have at least half of the families in the church reading the Record.

Statistics gathered in 226 cities show twenty-six per cent more arrests for drunkenness in the first year of repeal over the last year of prohibition. There is also a rapid increase in drunkenness among women. The number of accidents due to drink seems to be in direct proportion to the amount of liquor consumed.—Ex.

Repeal of the Eighteenth Amendment was to do away with lawlessness but it has not. Repeal was to put bootleggers out of business, but it has not. Repeal was to make for moderation and sobriety in drinking, but it has not. Repeal was to leave the states and communities free to act, dry territory being protected, but it has not. Repeal was to put the government out of the liquor business, but it leaves us with a government that fosters the trade for the money it brings.—Watchman-Examiner.

The Executive Committee of the Southern Baptist Convention reports receipts for March for all Southwide objects \$91,292.13. Of this \$52,063.45 were for the program, \$20,721.16 designated for special objects in the program, and \$18,507.52 given through the Hundred Thousand Club to pay on Southwide debts. Mississippi sent a total of \$3,323.53 in March, of which \$1,466.36 went to the program, \$838.60 to designated objects and \$1,018.57 to the Hundred Thousand Club. The total given in the past three months by all the Southern Baptists for Southwide objects (not including local and state objects) was \$395,226.16.

Additions by baptism are on nearly every program of First Church, Jackson, now. The treasurer also says that nearly \$2,000.00 more have been given in the first quarter this year than the same time last year.

The editor spent four days with Pastor D. A. (Scotchie) McCall and the church at Philadelphia. There are some things in connection with this field that are deeply impressive. Philadelphia is a good live, young city of aggressive people whose homes show every evidence of culture, and whose business does not lag. The Baptist church building is one of the best anywhere in a place of this size. And there are some people there who love the Lord and are deeply interested in His work. The pastor has unbounded physical vigor, spiritual vision, fine social qualities and magnetic leadership. His spirit is contagious. There are said to be ten thousand children of school age in this county. Nearly all white people of the sort that build a great civilization. The preachers are over-worked. Bro. McCall's services are constantly in demand. Bro. Grantham preaches to thirteen churches and shepherds the best he can 1,000 people. Brother J. R. Breland has almost as many. We were glad to have some fellowship with these preachers. Our mission to Philadelphia was to give twice a day some Bible expositions. We hope it was unto edification. We shared the hospitality of a number of good homes which will abide as a fragrant memory. The Lord's blessing abide upon them.

SPURGEON AND THE CABMAN By A. Cunningham-Burley

Spurgeon was well known to the cabmen of South London. Many are the stories of his experiences with them. Perhaps one of the best is the following:

It is not very long ago that I was driving by a cabman, an aged man, and when I got out of his cab I referred to his age, and he remarked upon it himself: I said, "Well, I trust when this life is over you will have a portion in a better world." "Yes, I think so, sir," he said: "I was never drunk, that I know of, in my life; was always reckoned a civil man; never used bad language; and I go to church sometimes." He seemed to be perfectly satisfied, and to be quite astonished that I did not express my assurance of his safety. His confidence is the common reliance of all classes of Englishmen, and though they may not always put it in that shape, yet that is the notion—that by a sort of goodness, a very poor and mangled goodness, men may after all enter heaven. Now, when God means to save a man the hunger of the heart comes in and devours all his boasted excellence. Why, a spiritually hungry soul would take fifty years of self-righteousness and swallow them up like a morsel, and cry for more. Our goodness is nothing compared with the demands of the law and the necessities of the case. Our fine righteousness, how they shrivel up like autumn leaves when the Spirit of God acts as a frost to them. Our virtues are as a meadow in the spring bedecked with golden kingcups, but when the Spirit of God bloweth upon it the grass withereth, and the flower thereof fadeth, for all flesh is grass, and all the goodness thereof is as the flower of grass. It is a part of the operation of the Holy Ghost to wither all the goodness of human nature, and to destroy all those lovely flowers of natural virtue in which we put such store, cutting them down as with a mower's scythe. In truth, there is none good, no, not one. We are all shut up in unbelief and sin by nature. In the best of natures sin affects the whole body, "the whole head is sick, and the whole heart faint," and it is a great blessing when the Holy Spirit makes us feel this. Painful is the feeling but blessed is the result when, once for all, our strength is hunger-bitten.

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CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

DR. MADDRY'S FIRST DAYS IN CHINA

A. R. Gallimore, Waichow, China

From the standpoint of news the most important event of the year so far in South China mission circles, was the coming of Dr. and Mrs. Charles E. Maddry, Executive Secretary of Foreign Mission Board, accompanied by Dr. and Mrs. Jesse B. Weatherspoon, of the Southern Baptist Theological Seminary, in Louisville, Ky. They arrived on the fourteenth of February and what fine Valentines they were—these friends from home!

Since the visit of a Secretary is quite an innovation practically every station of the South China Mission had representatives to meet the party at the boat. Dr. Maddry is the fourth secretary to visit the China field. The venerated Dr. R. J. Willingham was the first. He came in 1907; Dr. J. F. Love, the second one, visited China in 1918; it was in 1922 that Dr. T. B. Ray came; and now we WELCOME Dr. and Mrs. Maddry.

The weather man smiled and Hong Kong had on her best dress as the great steamer was pulled up to the pier. There is not a prettier city in all the world than Hong Kong, when she is pretty.

The President Coolidge arrived in Hong Kong Bay about noon, and after necessary details were attended to and luncheon over, Dr. Maddry made a short visit to Rev. and Mrs. E. F. Tatum, veteran missionaries now retired. They have been spending the winter month in South China to have the advantage of the warmer climate. But more recently Mr. Tatum has been confined to his bed, but we trust this is only temporary and that he will soon be out again.

Valuable members were added to the group from the homeland as they proceeded to South China. Stopping in Shanghai for a day, Dr. J. T. Williams, Secretary of the China Baptist Publication Society, and Dr. John W. Lowe of Tsingtao, in Shantung Province, joined them. Dr. Lowe has been in China for thirty-seven years, and after his furlough he is coming back again.

At five o'clock the visitors and others went out to the Happy Valley Cemetery in Hong Kong for a memorial service at the grave of Mrs. Henrietta Hall Shuck, thus honoring the memory of the first missionary to China.

At the close of the first day in South China, Dr. and Mrs. Maddry and Dr. and Mrs. Weatherspoon and fifty others, guests of Dr. John Lake, boarded a steamer for the Tai Kam Leper Colony, eighty miles south of Hong Kong. A new building was dedicated and a church organized while they were there. It was a cherished dream of Dr. Maddry to see the lepers in their haven of rest, and as he said—"He came, he saw, and 'was conquered!'"

The usual great congregation of the Tung Shan Baptist Church in Canton greeted Dr. second day in South China. One who has seen Maddry as he preached on Sunday morning, and that great throng of students and others will never forget it. Dr. Maddry will also visit the other (nine) Baptist churches of Canton, but the Tung Shan church is the largest.

Dr. Jesse B. Weatherspoon was the speaker in the service held every Sunday evening for the English speaking residents of Canton. We need not say to those who have heard Dr. Weatherspoon preach that he brought a great message.

Beginning in South China, as did our pioneers of a hundred years ago, Dr. Maddry will, after a month in South China, go on to Shanghai,

then to Shantung, according to the order in which our mission work opened up.

FOREIGN MISSION BOARD SOUTHERN BAPTIST CONVENTION RECEIPTS FOR MONTH OF MARCH 1935

COOPERATIVE PROGRAM	\$31,976.70
RESIGNATED GIFTS	9,607.67
ON DEBT ACCOUNT	46,401.20
LOTTIE MOON CHRISTMAS OFFERING	4,889.85
MISCELLANEOUS INCOME	2,475.12
TOTAL RECEIPTS	\$85,350.54

FINANCIAL HIGHLIGHTS FOR MARCH

E. P. Buxton, Treasurer

The total receipts for March 1935 are more than double the total receipts for March 1934, including the amount of \$34,000 realized from sale of property on foreign fields, which was applied on the debt of the Board.

There was an increase of more than \$10,000 in the Cooperative Program receipts for March 1935 over March 1934. This means that for the first quarter of 1935 the Cooperative Program funds show a gain of \$25,000, in round figures, over the corresponding period of 1934.

The debt of the Foreign Mission Board was reduced in March by the sum of \$46,500, so that the indebtedness on April 1 stood at \$605,500. This reduction was made possible by the proceeds from property sold, by continued receipts from the Hundred Thousand Club and from the Wade Bryant Plan, and by rebate of nearly \$7,500 in interest on the part of the Richmond banks who hold the notes of the Board, this interest rebate being applied at once on notes.

A grand total of \$212,600 has been received from the Lottie Moon Christmas Offering up to April 1, 1935, and additional amounts are still coming in. What a record our good women have made in their love offering this year!

DR. MADDRY DEDICATES NEW BUILDING ON TAI KAM ISLAND

A. R. Gallimore, Waichow, China

The good ship "Siestan" was already at the dock when Dr. Charles E. Maddry, Executive Secretary of Foreign Mission Board, arrived in Hong Kong, and just as the day closed, the fifty or more guests of Dr. John Lake went aboard for a trip to Tai Kam Island. Sailing in South China sea is something rather upsetting, but this time the waves behaved themselves quite well and every one had a peaceful night of rest. At two o'clock the following morning the anchor was cast in the North Bay of the Island.

Soon after daylight the visitors began to rise, and looking out across the restless waters that separated us from the shore we could see the little white city with the neat cupola of the church above all in the center of the group. Yes, Tai Kam Leper Colony! Dr. Maddry had come half-way round the world to see it.

As one load after another went ashore in the little row boats, they were greeted by the lepers lined up on shore. When the party, including the guests of honor, Dr. and Mrs. Maddry and Dr. and Mrs. Weatherspoon, went ashore a song of greeting was sung to welcome them. And then Dr. and Mrs. Lake, with little Virginia Austin (five months old) walked up the beach, the one hundred and forty, or more, lepers burst

forth in another period of applause and singing. Their hero had come!

After the hospital, the dormitories, gardens and the new administration building were visited, the visitors, along with a number of villagers from the South Bay, formerly robbers but now friendly, gathered in the church for the formal services. With songs and prayers and greeting from many friends of the Leper colony, the principal address was delivered by Dr. Maddry. Several of the lepers were received as members of the local congregation, which was later organized into a Baptist church, and Dr. and Mrs. John Lake were also welcomed as members.

The new administration building, presented by Sun Fo, prominent in official circles in the Central Government, and son of Sun Yet-sen, first president of China, was dedicated. This is a memorial to his deceased sister. Dr. Weatherspoon was called upon for impromptu remarks during the service.

The first unit of buildings was completed in 1928 and the lepers, for many years quartered in small shacks on shore, were moved to the new home. Two dormitories and a church building have been completed in a second unit. The church is built in memory of former late Mrs. Carrie Bostick Lake.

A great day was this in the life of the founder and promoter of this Baptist effort to care for some of those "without the camp," of which there are so many in China and more in Canton province than in any other. Looked upon as outcasts all over the world, lepers are considered as little more than dogs in China. But young John Lake's heart had been touched when he was a boy, and the desire to do something for them continued to burn in his heart. When he was on the way out to China in 1904, he stopped in the Hawaiian Islands where he saw some lepers, and again his heart was renewed with that sympathy which has kept growing throughout the years. Tai Kam Leper Colony is his dream-come-true.

As Dr. Maddry said: "Some day we may build a monument to John Lake back in the homeland, but if you want to see his monument now, look around you." Yet this effort has been only a "by-product" of his labors, for Dr. Lake has also been one of Southern Baptists' most faithful missionaries for more than thirty years.

THREE STATES WIN DISTINCTION

A glance at the state division of the \$212,600, already received for the Lottie Moon Christmas Offering, puts three states in a class to themselves. Texas leads with gifts totaling \$38,000.00, Virginia and North Carolina take second and third places with respective totals of \$32,000.00 and \$24,650.00. No other state has yet reached the figure of \$15,000.00, and only three others reached \$14,000.00. These facts increase the merit of the goals reached by Texas, Virginia and North Carolina.

North Carolina takes first place in having made the greatest advance of any state in the convention. Her offering increased from \$14,000.00 last year to \$24,000.00 this year. Congratulations to the women of North Carolina!

Pastor W. R. Haynie preaches the commencement sermon for Durant High School May 19.

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Editorials

WHY HE BUILT THE ARK

"By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." Heb. 11:7.

It is of God's mercy that men are warned against wickedness, warned of the righteous judgment of God. God could be just to punish men for evil without ever admonishing them or warning them of the consequent catastrophe. But His love always gives warning of His judgments. So He did with Adam and Eve in the Garden of Eden. So He did in the generation whose wickedness brought on the deluge. Enoch had preached to them, exhorted them and told of the impending judgment of God which would follow. So it was and is all down the line. When John saw the heavens open and the throne of God and One sitting on the throne, he said, "Out of the throne proceed lightnings and voices and thunders."

Pain is a merciful warning of approaching sickness or disease. Conscience gives warning when we go astray from God. He sent His messengers to Israel again and again to warn them, rising up early to send them. His warnings are of many kinds, and they come to all men, good and bad. Their effect differs according as men believe the admonition, accept the rebuke, are moved by the warning. It is faith that makes the difference. "By faith Noah being warned of God set himself to get ready against the day of His visitation."

There are people in the world still who are moved only by "signs." Noah didn't have any "sign." He was "warned of God concerning things not seen as yet." There wasn't any sign of a flood. Things were going on just as they had always been. He had only God's word against all outward appearance. There were people who asked Jesus what would be the "sign" of His coming. There are still people who are looking for the "signs" of His coming. Never mind about the signs. Just get ready and stay ready. He's coming. In a time when men think not, sudden destruction cometh. Let the lightning flash; like a thief in the night. Just take His word for it; He's coming, and He may come at any moment.

The difference between Noah and the rest of the folks was that he believed God. All of them were told that the flood was coming. He was "moved with godly fear." Something in him stirred in response to the revelation. He was moved; conscience and fear awakened. Literally he was "seized"; there was a wholesome response in his soul to what God said. This word "godly fear" occurs three times at least in this epistle: here in the case of Noah where God warned him; again in the case of Jesus whose experience in Gethsemane is described in Heb. 5:7-8, where it is said that "He was heard for his godly fear"; and in Heb. 12:28 where we are told to offer service (worship) well pleasing to God with reverence (godly fear) and awe. Noah had sufficient respect to the word of God to be governed by it.

But it is not enough to be inwardly moved by what God says, Noah was outwardly moved. He went to work to build an ark, according to God's direction. There was too much at stake to stand idle. His life depended on preparation against the day of visitation. He had a family to look after. They must be rescued from the threatened deluge. He was made also responsible for the saving of the living world around him. There was no time to lose, none to waste in doubt or question or misgiving. He was so moved by the word of God that he was unmoved by the taunts and doubts of men. A faith that does not move to action isn't worth having. It isn't faith. If it

doesn't change the whole outlook on life and conduct of life, there is something radically wrong with it. Other men went on building houses to live in, but Noah spent 120 years building one that would float and withstand the flood. Faith takes God at His word and acts accordingly.

By his faith Noah is said to have "condemned the world." If he was right, all the others were wrong. And the issue proved he was right. He simply could not go on living as they lived. His losing interest in real estate condemned their lust for profits. Every stroke of his hammer was meant to smite their consciences with a sense of guilt. Every rip of his saw was meant to rasp their dull conscience. It was not enough simply to tell men they were sinning against God, he made ready for the judgment of God by building a refuge against the storm. By word and deed he spoke for God in condemnation of their wrong doing and assurance of impending judgment.

It was this literal acceptance of the word of God, this practical demonstration of faith that made him an heir of the righteousness that is according to faith. Like Abraham it was accounted to Him for righteousness. We know that Noah was not perfect. Subsequent conduct showed him to have a serious human weakness. But he believed God, believed His word and that pleased and satisfied God. God put the seal of approval on his faith, and he became henceforth one of God's outstanding representatives for all time. So that long centuries afterward he was named by the prophet Ezekiel along with Job and Daniel as highest among those who had influence with God.

PAUL AND THE WILL OF GOD

According to Paul the will of God is the origin and the center of the whole cosmos. This will is not something that came into being after things had got going, and God concluded to take a hand in them. It was the will of God that brought them into being and ordered their operation. This will is the cause of all orderly processes, the basis of all law, moral and material.

This will of God is as eternal as God is. In Ephesians Paul says that God chose us in Christ before the foundation of the world, having fore-ordained us to the adoption of sons through Jesus Christ unto Himself, according to the good pleasure of His will. Again he says "He worketh all things after the counsel of His will." He couldn't be sure of working anything unless he was able to work all things. And Paul says that it is the will of God from all eternity to make all things head up anew in Christ, "sum up all things in Christ." In this plan of God it was purposed that "we should be unto the praise of His glory."

It is a matter of deep gratitude and constant rejoicing with Paul that he was personally included in the operation of this will of God. He says (Acts 22:14) that Ananias came to him at Damascus and told him that "God hath appointed thee to know His will and to see the righteous one." He says "It pleased God who separated him from his mother's womb to reveal His Son in him." He begins his letters to the Galatians, to the Corinthians (first and second), to the Ephesians and to the Colossians by speaking of himself as an apostle of Jesus Christ "by the will of God." He submits himself from first to last to that will, saying "What shall I do, Lord," and expresses the hope to the Romans that he may come unto them in joy by the will of God, Rom. 15:32.

To Paul the whole business of the Christian life is fulfilling the will of God, and the hope of attainment of all excellence is fulfilling His will. For the Colossians he prays that they may be filled with the knowledge of His will. The Ephesians he exhorts to understand what is the will of God. To the Colossians he says that Epaphras strives for them in his prayers that they may stand perfect and fully assured in all the will of God. To the Thessalonians he says,

"This is the will of God, even your sanctification." To the Romans he presents it as the end and aim of the Christian life, "that ye may prove what is the will of God, the good, the well-pleasing, the perfect."

Why should any of us shy at the will of God? It is the only good thing in the world. With joyfulness and hope should we continue to pray, "Thy will be done."

WHAT AND HOW READEST THOU?

By J. T. Riddick

Luke 10:26. "How readeest thou?"

Acts 8:30. "Understandest thou what thou readeest?"

Reading is both a privilege and responsibility. Reading matter was never so plentiful as it is now and never quite as cheap. Because of the cheap and free variety of reading matter many of our Baptist folks, as well as those of other denominations, are not subscribing to their denominational papers.

I am taking this opportunity to call your attention to the worth of our own state denominational paper—The Biblical Recorder. It is my wish that every home in our church shall receive a copy of the Recorder each week and read its contents with care and understanding. The Recorder is intended to fill a place in our Baptist homes and denominational life that no other publication can possibly fill. It is a means of education that is not and cannot have a substitute. It educates us in our own denominational affairs by imparting information concerning our denominational activities that we need to know. It is educational in spiritual and moral questions, in that its contents are on the side of good morals and religion. Without it we cannot expect to have a well-informed church membership on our denominational matters. Without it we need not expect our children to grow up and take our places in our denomination and church activities, for without such information as they will get by reading our denominational papers they will as soon be something else as Baptist. Without good religious reading matter in our homes our children are very apt to drift away from the church and become moral derelicts and spiritual nonentities. We are very careful about the food we give them to eat and about the kind of food we eat ourselves, because we want them to be physically strong and healthy and we want to be strong and healthy ourselves. Just as unwholesome food and poisonous food will destroy our physical bodies, bad reading matter will destroy our minds and character.

We are very anxious to see a great increase of reading the Recorder in the homes of our church this year because out of an experience of over thirty years as pastor I have learned that no church can make very great progress whose membership does not feed its mind on good religious denominational reading matter. I beseech you to take the paper and read it and talk about it in your homes, to your children and neighbors. You will find in it every week much that will interest the children and warm their hearts towards religious matters. You business men do not neglect your business journals and bulletins that keep you well informed about your business. Remember that the Kingdom of God, of which you are a citizen, is first on the program of your life according to the way Jesus put it, for He said: "Seek first the kingdom of God, and His righteousness; and all these things shall be added to you."—Biblical Recorder.

Southern Baptists in Mississippi—Via Baptist Record, Dr. P. I. Lipsey, Jackson, Miss.: Anxious to complete report of Hundred Thousand Club to Memphis Convention. Please give full cooperation by sending number club members in churches not yet reported and urge all members to pay pledges to date. Send all club funds to state secretary not later than April thirteenth. Many thanks.—Frank Tripp.

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CONVENTION BOARD DEPARTMENT

(Continued from page 1)

in income for the past two years, every kingdom interest dear to us will be amply supplied, and the debts upon the various interests can be greatly reduced by the close of this month. My earnest desire is that you, my fellow worker and shepherd of the flock, will do your best from now through the close of this month in order that we may make the largest offering that has been made during the month of April for many years. It is possible, it is reasonable, and we should not be satisfied with anything short of a large increase over recent years. A church loves to follow a consecrated and courageous leader. My prayers are for you that the Lord may have His way with you, and that through you He may move His people to follow your splendid example, and to send an offering so that it may reach the Board office not later than the 30th of this month. We shall then go to our convention next month with high hopes and expectations for the remainder of the year.

Prayerfully and cordially yours,
R. B. GUNTER,
Corresponding Secretary.

"PHYSICIAN, HEAL THYSELF"

I have absolutely no confidence in the religion of a layman, preacher, church, Sunday school, Sunday school officer, B. Y. P. U., B. T. U. officer, W. M. U., W. M. S. officer, Association, Convention or Denomination which does not impel the payment of debts when due, and when ability renders it possible. I have no confidence in the religion of those who would continue to make debts with no assurance of paying them. For the Lord's sake, let's quit making debts, quit promising to pay, and go to paying those which have already been made, and then fire without ceremony any who would insist on making any more debts. We deceive ourselves if we think the public can be deceived into believing that we are not hypocrites when we preach while our past due debts go unpaid, and while our expenditures for ourselves (and many of them for luxuries) continue to increase. They do not want, and do not need preaching from people whose religion does not make them honest. They are thinking: "Physician, heal thyself."

—BR—

EAST MISSISSIPPI PASTORS' CONFERENCE

The conference met at Clarke College on Monday, April the 15th, and had an unusually good session. Dr. J. E. Byrd met with the brethren and gave two addresses on Revivals and Evangelistic Campaigns. It was the consensus of opinion that those two addresses were simply outstanding and epoch making on the subject of soul-winning.

Brother Byrd has a message, on this the most vital subject before us now, that is sane, soul-stirring, instructive and inspiring to all who hear him. Every group in the state—and out of it—who may have him to speak to them on these subjects ought, by all means, have him do so.

There was a desire expressed, and even an insistence made, that he give us his teachings on these subjects in book form. It is hoped that he will do so. There is a place for his message. It will do good.

J. E. Wills.

—BR—

Rev. T. W. Green changes his address from Magnolia to Wesson, Route 3. Here's a good preacher the churches should keep busy.

A group of Mississippi College students are engaged to hold a young people's revival in the church at Philadelphia in August.

If date on your Baptist Record shows April 1935 please renew at once so that you will not miss an issue of the paper.

LET'S GO

By A. L. Goodrich, Circulation Manager

THANK YOU

Mrs. Maud Hamilton, Newton; Mrs. W. D. Johnson, Maben; Mrs. Mary E. Smith, Sallis; T. T. Gooch, Oakland; Mrs. E. D. Ware, Amory; Miss Lora V. Smith, New Albany; Rev. John R. Breland, Philadelphia; Rev. Montie A. Davis, Union; Dr. Judson Chastain, Lexington.

The above have recently sent in nice lists of subscribers. To all who haven't: Why not you?

—o—

HONOR ROLL

Victory Baptist Church, Rev. Eugene I. Farr; Carson Baptist Church, Rev. Eugene I. Farr; Lexington, Rev. Judson Chastain.

The churches listed above go on our honor roll. Victory and Carson having an average of one subscriber for every six members and Lexington having over 50% of its families on the Record list.

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GOING PLACES

Winona: Passing through Winona last week, we looked up our friend of Seminary days, Pastor N. G. Hickman. We heard many fine things about his work and saw evidences of his handiwork as we took in the town. Dr. Hickman assured the Record representative that he would send in a goodly number of subscribers quite soon.

Shiloh, Fayette County: Under the progressive leadership of Pastor L. F. Haire, historic old Shiloh church has taken on new life and Sunday, April 14, found them observing HOME COMING day. From the looks of the crowd, all of them did.

In addition to being on the program for a sermon, we were given a good place on the program to present the claims of the Record. But Shiloh itself already knew about it. They have more than 50% of their families subscribing. When asked how he did this, Pastor Haire replied, "I got in a buggy, because of bad roads, and went to see each family and nearly every one subscribed. (Let other pastors take notice).

The Home Coming program was as follows:

10:00 A. M.—Devotional—Gatewood Jackson. Recognition of Visitors—Rev. L. F. Haire.

10:15—Some Interesting Facts in the History of Our Church—Ethel Mitchell.

10:35—The Present Work of Our Church—Edna Mitchell.

10:45—What We Hope to Do in the Future—Sletes Gay.

11:00—Sermon—Rev. Brown.

Dinner.

1:00 P. M.—Devotional—Elwood Gay.

1:10—Open Discussion on "Some Lives Who Have Helped Our Church."

2:00—Sermon—Rev. A. L. Goodrich—"The Second Coming of Christ."

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TAKE ONE

A good brother tells us that he gladly takes opportunity No. 12. We still have the following opportunities, all worthy and needy. Won't you send us \$1.50 that we may send them the Record for a year or \$1.00 for eight months?

OPPORTUNITY No. 13 — Young preacher, joined Baptists from another faith. Persecuted since. Small work. Having hard pull.

OPPORTUNITY No. 14—Preacher, 7 children, poor church, poor people, poor pay. Faithful and worthy.

OPPORTUNITY No. 16 — Elderly Baptist preacher, long pastor of small country churches—large family—also supporting two orphaned grandchildren.

—o—

ALMOST PERFECT

Dear Brother Goodrich:

Victory and Carson churches of Jeff Davis Association have one Record subscriber for each

six members. ONLY ONE DEACON IN BASS-FIELD, VICTORY AND CARSON CHURCHES DOES NOT SUBSCRIBE.

Eugene I. Farr.

—o—

HERE'S HOW LIBERTY DOES IT

Dear Brother Goodrich:

We are enjoying the Record more than ever and more are reading it now than ever.

Fraternally,

F. K. Horton.

—o—

To the Mississippi Baptist Pastors: Brethren:

For your own sake, for the sake of the church, for the sake of the denominational work and the help it will be to the whole kingdom work, make an honest effort to get your people to subscribe for the Baptist Record. You can do it better than anyone else.

Many are the pastors who have written us that the increased reading of the Record by their people has meant increased interest on the part of their people.

Recordly yours,
A. L. Goodrich,
Circulation Manager.

—o—

MY NEW TITLES

Maybe you will be interested in new titles recently conferred upon me. One prominent pastor introduced me to his audience as the CIRCULATING manager of the Baptist Record. Another informed his hearers that I was the CUMULATIVE manager of the Record.

—o—

BELIEVES IN THE RECORD

Brother H. E. Ray, an honored and beloved deacon of the First Church at Corinth, publicly makes the following offer to any one in Alcorn County:

"Subscribe for and read the Record for one year and if you do not feel that the Record was worth all and more than it cost, I'll refund your money."

Comment: "He won't lose anything."

Dr. L. B. Campbell of Canton does likewise.

—BR—

Pastor J. D. Franks begins a meeting in First Church, Columbus, next Sunday.

Rev. Wayne Alliston is reported to be the appointee of the federal government to have charge of the Emergency Relief Administration in Mississippi. This is the position occupied first by Mr. George Powers and later by Mr. Brown. Brother Alliston is well known as the efficient superintendent of the Mississippi Baptist Hospital in Jackson. He is well qualified for the new office in which he will have increased responsibility as this is a part of the federal relief work to which Congress recently made an appropriation of \$4,880,000,000.00. This work will continue to have headquarters for the state in Jackson.

The Baptist Book Store was begun something over 20 years ago as a private enterprise. Mr. J. J. Lipsey was manager of the Book Store and office editor of the Baptist Record. When he entered the army in 1917 the Book Store was temporarily closed, but later opened under the ownership and control of the Mississippi Baptist Convention. Mr. Lipsey had built it up from nothing to a good going concern. For several years since it has been under the control of the Board, Mr. W. G. Mize has been in charge of the business. It has become one of the outstanding business concerns of Jackson. A few years ago at the request of the Sunday School Board in Nashville, one-half interest was sold to that Board, and it was operated jointly. Last week a deal was consummated by which the Book Store becomes the property of the Sunday School Board, and will be operated under the exclusive management of the Sunday School Board. Under the management of Mr. Mize for the past year the business has paid a good profit into the denominational work. We understand that he will not be connected with the new management.

PETER—THE IMPETUOUS

E. K. Cox

It seems presumptuous to attempt to say anything about one concerning whom so much has been written, but there is somehow a human appeal about Simon who was called Peter which does not belong to any other of the twelve. John's deep eyes and the majestic sweep of his words awe us just a bit, practical Matthew lacks the dash of human interest we find in the son of John. We do see enough of some of the apostles to know them fully; but Peter, impetuous, hot-tempered, quick-spoken blundering Peter is so fully human that it seems like we have always known him. He is so much like we are. He is not on a pedestal above us, he is down on the earth with us. His mistakes are our mistakes, his blunders are the sort we make. He says the wrong thing just like we might have said it and then is sorry, ashamed and repentant just like we have been so many times. Yet through it all runs the eager earnestness, the sincere purpose, the abiding love and manly honesty which Jesus knew. So Peter becomes the most fascinating study of all the apostolic band.

More has been written about him than almost any New Testament character, and it seems folly to undertake it again, yet his story so intrigues us, we want to try. We are caught by the statement of Jesus when Andrew brings them together: "Thou art Simon the son of Jona, thou shalt be called Cephas"; and we at once begin to wonder about the man. Peter accepted Jesus as the promised Messiah with the common Jewish concept of his mission. It was not until the first miraculous draft of fishes that there came the opening of real spiritual perception. When we see him falling at the knees of Jesus crying: "Depart from me I am a sinful man, O Lord," we know that Peter has started upon the upward road. One with his warm, enthusiastic, sometimes vehement nature could not be kept in the background and we soon find him in the inner circle about Jesus, sharing the most intimate experiences of His life.

Grasping with keen intuition something of his Lord's marvelous message, it was Peter who said, answering for the twelve, when Jesus asked if they would follow the deserting crowd: "Lord, to whom shall we go? thou hast the words of eternal life." In headlong rashness he wanted to walk the waves of Galilee, and only the hand of Jesus saved him from a watery grave. His great confession with its epochal affirmation: "Thou art the Christ the Son of the living God," marks him as one of unusual perception and courageous utterance. The Roman church bases its claim for the primacy of Peter upon the words of Jesus on this occasion, but no previous word or later action of either Jesus or Peter justifies such interpretation.

As one of the chosen three he was permitted to look upon the transfiguring glory of Hermon, and while his bewildered words seemed out of place, he saw the glory of his Lord and the abiding lesson of the holy mount reveals itself in his second epistle. He was made for leadership, others follow the fellow who is sure of himself and his destination. It was not egoism that made Peter so outspoken, it was the expression of a simple, direct nature carried away by the wonderful ideas bursting in upon him. When Jesus came walking upon the water, when he asked them who he was, Peter lost sight of everything but the great thought of the moment and spoke from the fullness of his heart. Sometimes his quick conclusions set the wrong way, as he undertook to censor our Lord's words concerning his coming death. The rebuke of Jesus was cutting and severe for Peter's words revealed spiritual ignorance and impertinent presumption. Yet all the while Peter was becoming the stone which Jesus foretold. Our Lord understood his enthusiastic loyalty, and his words of reproof were the workman's hammer breaking off the rough and ugly edges of the boulder.

More has been said about his denial of his Master on the night of His betrayal than any other incident of his life. Several things must be studied carefully to rightly understand this strange incident.

Peter had become completely possessed of the idea that his Lord was about ready to establish a kingdom and become a great world ruler. He was a bit impatient and puzzled as to the seeming slowness of the program. Somehow Peter failed to catch the meaning of the events of the upper room about the passover table. His Lord spoke of death, of going away, and sending another to take His place. He intimated the finish of His work and talked about approaching suffering. All this had upset Peter and he was mentally adrift. Then when his Lord submitted and was led away like a common criminal with no display of divine power, Peter's world crumbled about his ears. Peter loved Jesus, but he fully believed he knew what was going to happen and when his hopes were dashed he was easy prey for the tempter.

Peter was ready to fight to the death for his Master, and would have done so but for the word of Jesus. Then when he looked upon his Lord; captive and submissive, all the joints of his armor gaped. He was not a coward but he was utterly bewildered. The man who is brave in emergencies must know his plan of action. Peter was in the dark, all that he thought he had known was gone, and he knew not what to do, he was mentally stampeded and all he could see was ruin and death. There was the difference of the poles in the denial of Peter and the betrayal of Judas. One was deliberately planned and coldly executed; the other was a sudden impulse caused by an over-mastering panic. One was carried out slowly and without pressure, the other hurriedly under strenuous temptation. Judas sought the tempter, the tempter sought and seized the opportunity with Peter. Peter did not cease to love his Master, it was because He had become to him the central sun of his heavens, that the seeming eclipse left Peter stumbling in the darkness. Jesus was never more fully dominant in the mind of Peter than He was that night. Judas gloated over his ill-gotten silver, until terror and remorse sent him uncalled, the most guilty soul the judgment seat had ever seen. Peter shocked into sanity by the look of Jesus broke his sobbing heart in the darkness, covered with shame and contrition. The sin was grievous and ugly and left a blot upon the name of Peter, yet out of that experience emerged a stronger, humbler and better man, a battle blade tempered in the cleansing fires.

The meeting of Peter and Jesus on the resurrection morning is only mentioned, the interview was personal, neither Peter nor Jesus told anything about it; the meeting was too holy and sacred for prying eyes.

In the quiet breakfast hour by the sea Jesus put Peter back in the confidence and esteem of his fellows. After standing upon Olivet and catching, with eyes through which his very soul peered, the vanishing figure of His beloved Master, Peter came back to his life work. By his eager aggressiveness he at once became a leader. During the ten days of waiting he was the dominant character, and on Pentecost he was the flaming evangel of the new day. The prophecy of Jesus was now fulfilled, Simon, the leader had become Cephas the enduring stone.

Peter was for sometime the leading force in the Jerusalem church; in preaching, healing and organizing he was the pioneering leader. It fell to his lot to open the door of hope to the Gentiles in that history making work at the house of Cornelius. His mighty zeal and great activity brought upon him the hand of Herod Agrippa and the wonderful, gripping story of his deliverance from death is told in the twelfth chapter of Acts.

After this remarkable deliverance Peter drops out of the New Testament story; and aside from his prominence in the Jerusalem conference we

learn of him in glimpses from Paul in Galatians, his own epistles, and the traditions of the early church. There are also some reference in the writings of the Fathers.

His two epistles breathe the spirit and temper of the man, but they reveal nothing of the precedence and authority some would ascribe to him. It is interesting that a church which enforces a celibate clergy, also makes the Man, whom the gospels and Paul tell us was married, the Vicar of Christ upon earth.

His writings are brimming with the message of redemption. The gospel of Peter is a redemptive gospel. Christ our Redeemer, foretold by the prophets, bearing our sins in His own body upon the tree, make up the heart of his message. We are exhorted to live as the redeemed of the Lord, and on the horizon of the future he shows the glory of our heavenly inheritance and the coming of the King.

Just where Peter spent his closing years we do not surely know. The New Testament is silent about the tradition that he came to Rome and died along with Paul in the great Neronian persecution. The book is sealed and the tradition is not sure. That he suffered martyrdom is beyond question. The day came when Peter was old and the shadows showed long from the western sun; after long years of labor, old and feeble the words of Jesus came true. No longer did the vigorous strong man who stood beside Jesus that day gird himself, others bound him and led him out to die. This time Peter did not flinch nor falter, the stone was now fixed and unshaken he faced the cross heroically. We are told that when he came to the place of execution and saw that he was to be crucified, he asked to be fastened to the cross with his head downward, as unworthy to die like his Master. His request was granted and Peter went the crimson trail to meet again the Lord whom he loved and for whom he had faithfully witnessed. There was now no grief or reproach in the eyes of Jesus but peace, joy, and rapture unspeakable as he welcomed the victor home.

Peter was, in his early life, both strong and weak, brave and cowardly. Strong in zeal and love for his Lord; weak, because prone to self-confidence, reliance upon his own strength. Brave when he knew his ground, but confused and bewildered he was afraid. Intensely human, yet entirely devoted to Jesus, his allegiance sometimes was wavering as to its direction, but he never turned back. His sun went down in splendor and the man who thought it unworthy that his Master should think of death now exults with everlasting joy, as he looks upon the face once marred and remembers the stripes with which we are healed. He obtained that "abundant entrance" which he coveted, and the feet that had once faltered, entered with eager steps the gates of day. The "inheritance incorruptible, undefiled, that fadeth not away" is now his—the words of Jesus are complete, and Simon is now forever Cephas.

CORRECTION

In last week's issue in giving the number of subscriptions per county, four errors crept in. The following are the correct figures:

Pontotoc, 172; Rankin, 129; Tate, 46; Tippah, 62.

If ever Christian education passes, and our Baptist colleges are closed, it will be chiefly for the reason that they did not value properly the right kind of publicity. They've got the goods, but the people don't know it.

Save money. Instead of taking money from your church treasury, or taking a special offering, get the required number of subscriptions and the Record will present to your pastor a free round-trip ticket to the Southern Baptist Convention at Memphis.

If date on your Baptist Record shows April 1935 please renew at once so that you will not miss an issue of the paper.

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WHEN SPURGEON LAUGHED

By Rev. A. Cunningham-Burley

—o—

Spurgeon had an invincible smile, and a most infectious laugh. He never went out of his way to court a grin but he was not afraid or ashamed to allow a ripple of half suppressed laughter to go over his mighty congregation. In one of his well known discourses we have the following:

I have often read in Scripture of the holy laughter of Abraham, when he fell upon his face and laughed; but I do not know that I ever experienced that laughter till a few evenings ago, when this text came home to me with such sacred power as literally to cause me to laugh. I had been looking it through, looking at its original meaning, and trying to fathom it, till at last I got hold of it this way: "My grace," says Jesus, "is sufficient for thee," and it looked almost as if it were meant to ridicule my unbelief: for surely the grace of such a one as my Lord Jesus is indeed sufficient for so insignificant a being as I am. It seemed to me as if some tiny fish, being very thirsty, was troubled with fear of drinking the river dry, and Father Thames said to him, "Poor little fish, my stream is sufficient for thee." I should think it is, and inconceivably more. My Lord seems to say to me, "Poor little creature that thou art, remember what grace there is in me, and believe that it is all thine. Surely it is sufficient for thee." I replied, "Ah, my Lord, it is indeed." Put one mouse down in all the granaries of Egypt when they were fullest after seven years of plenty, and imagine that one mouse complaining that it might die of famine. "Cheer up," says Pharaoh, "poor mouse, my granaries are sufficient for thee." Imagine a man standing on a mountain, and saying, "I breathe so many cubic feet of air in a year; I am afraid that I shall ultimately inhale all the oxygen which surrounds the globe." Surely the earth on which the man would stand might reply, "My atmosphere is sufficient for thee." I should think it; let him fill his lungs as full as ever he can, he will never breathe all the oxygen, nor will the fish drink up all the river, nor the mouse eat up all the stores in the granaries of Egypt. Does it not make unbelief seem altogether ridiculous, so that you laugh it out of the house, and say, "Never come this way any more, for with a mediatorial fullness to go to, with such a Redeemer to rest in, how dare I for a moment think that my wants cannot be supplied." Our great Lord feeds all the fish of the sea, and the birds of the air, and the cattle on the hills, and guides the stars, and upholds all things by the power of His hand, how then can we be straitened for supplies, or be destitute of help? If our needs were a thousand times larger than they are they would not approach the vastness of His power to provide. The Father hath committed all things into His hands. Doubt Him no more. Listen, and let Him speak to thee: "My grace is sufficient for thee. What if thou hast little grace, yet I have much: it is my grace thou hast to look to, not thine own. My grace will surely be sufficient for thee."

John Bunyan has the following passage, which exactly expresses what I myself have experienced. He says that he was full of sadness and terror, but suddenly these words broke in upon him with great power, and three times together the words sounded in his ears, "My grace is sufficient for thee; my grace is sufficient for thee; my grace is sufficient for thee." And "Oh! methought," says he, "that every word was a mighty word unto me; as 'My,' and 'grace,' and 'sufficient,' and 'for thee'; they were then, and sometimes are still, far bigger than others be." He who knows, like the bee, how to suck honey from flowers, may well linger over each one of these words and drink in unutterable content.

2 Cor. 12:9.

MEMPHIS HOTELS

—o—

A very major interest to visitors to any community on any occasion is the place where they eat and sleep, and under what circumstances these necessary comforts are to be had.

We know of no city in all the country which can offer better hotel accommodations than Memphis. Our hotels rank with the very best in the United States. Because Memphis is the most central city in the territory of our Southern Baptist Convention, it is assumed and expected that a large attendance will be present at our coming Convention — larger, perhaps, this year than in many years previous. Where, then, will the brethren find a place to eat and sleep? — that is the important question which we try now to answer.

Hotel Peabody is a five million dollar hotel with six hundred guest rooms. According to the seasoned travelers who are familiar with the hotel facilities of this country, the Peabody has no equal outside of New York City. This hotel can easily accommodate 1,250 visitors to the Southern Baptist Convention. In addition to its lovely rooms, it has the most beautiful and commodious dining room of any hotel in all this country. It also has grill service, coffee room, and is accustomed to handling large crowds.

Immediately across the street from the Peabody is the Hotel Tennessee, a modern, up-to-date hotel in every way; every room has bath. It has an excellent grill room; a total of two hundred rooms, 100 of which will be ready for Southern Baptist Convention visitors.

A block and a half from the Peabody is the Hotel Gayoso with 300 rooms. The Gayoso is one of the oldest hotels, but it has been recently fully modernized and its cuisine is marvelous.

The Hotel Chisca, a little further south, on Main and Linden, has 400 rooms. This hotel has been the scene of many small gatherings of Southern Baptists. The educational meetings are frequently held there. The Chisca is also famous for its excellent grill service.

Near the Auditorium, which is, of course, the headquarters for the Convention, is the Hotel Claridge. It has 400 rooms, all with bath. Its dining room and grill service is rated among the best.

Off South Main on Linden is the Hotel Adler with more than 300 rooms, with bath. This hotel also is proud of its dining room service.

Near the Adler is the Ambassador Hotel with 150 rooms.

One and one-half blocks from the Peabody is the William Len Hotel. All the rooms of this hotel have baths.

In addition to these, a great number of small hotels are located in the down-town section of Memphis. Added to these are the Catholic Club, Y. M. C. A., which are about four blocks from the Auditorium, and provide both shelter and food for those who are fortunate to stop with them.

The Parkview Hotel, overlooking Overton Park, is on a direct car line with the Auditorium. It has available 50 rooms or apartments with bath which will be offered to this Convention. Those who prefer rest and quiet with the beauties of the Park surroundings will find this hotel ideal.

Some who are coming in their cars may find accommodations available at the Country Club, but arrangements for this must be taken up directly with the Convention Bureau at the Chamber of Commerce.

There are many very popular restaurants and eating places in Memphis. Among these (all of which are in the down-town section) are: The B. & W. Cafeteria, Bristling Cafeteria, Thompson's Restaurant, Gerber's Tea Room, Gerber's Cafe, Lowenstein's Cafe, Lowenstein's Lunch Counter, Goldsmith's Cafeteria, S. K. Kress Lunch Counter, F. W. Woolworth Lunch Counter and a number of others that have magnificent meals that are too numerous to mention in this article.

There will be many hundreds of rooms on the

Harvard Plan in the various approved and delightful homes of Memphis. Dr. J. R. Black is chairman of this particular phase of our entertainment. He will have something to say in the Baptist papers with reference to this matter very soon.

We expect many of our delegates and visitors to come by motor. The many good roads passing through Memphis make that a very inviting mode of travel. We have not been unmindful of this. The city is generously cooperating with us in preparing a parking lot where many hundreds of cars may be parked. Some police protection will be kept in attendance there, merely for safety. This parking lot will not be greatly removed from the Auditorium so that those who have to park the greatest distance will have only a short walk back to the meeting place of the Convention. Commissioner Davis is one of our members, and he, with his associates, are doing all that is necessary to take care of this part of the comfort and convenience of our guests. It gives us, therefore, great delight to assure every one who thinks of coming to the Convention that every possible provision is being made to take care of their comfort in every way, and we trust their visit to the Southern Baptist Convention may be memorable for its pleasure.

—R. J. Bateman, Chairman

Committee on Local Arrangements.

—BR—

PRE-CONVENTION PASTORS' CONFERENCE

—o—

President M. E. Dodd announces the pre-Convention Pastors' Conference to be held in the meeting house of the First Baptist Church, Memphis, Monday evening, May 13, and Tuesday morning, May 14.

In making this announcement Dr. Dodd states, "When our Home Mission Board had a strong department of evangelism they were want to conduct pre-convention conferences on evangelism. These conferences did much good according to the testimony of pastors in all parts of our Convention territory."

"I have felt for some time that there is need for some similar conference and in the absence of any organized group to take the leadership in it, I am taking the liberty of personally inviting the brethren to assemble for the consideration of vital matters in connection with the work of the ministers and particularly that of evangelism."

"Drs. John R. Sampey, Henry Alford Porter, Kerr Boyce Tupper and others of our most beloved brethren have been asked to give addresses."

"Such meetings should provide a fine spiritual atmosphere on which to start the Convention sessions. These meetings should also provide much information and great inspiration to the pastors and do much good throughout all of our Convention territory."

Dr. Dodd expresses the hope that large numbers of our pastors may reach Memphis in time for these two sessions.

No program is provided for further than Tuesday noon because the Laymen's meeting and others begin at that time.

AMBROSIA

—o—

'Tis doubly sweet to speak a pleasant thing,
A word that soothes the ear and cheers the heart;

It takes from dreary life the bitter part
Causing our lips in sweet accord to sing.
To cheerful thoughts our memory will cling
With joy; despising words unseemly tart
That make us shudder, and with horror start
For each one has a sharp pernicious sting.

From thoughtful hearts, where loveliness is queen,
Gentleness flows a soothing limpid stream,
And fills our souls with redolence that grows.
Each day brings cheer to hearts that are serene,
Knowing no turbulence joy is supreme,
And melody with rapture freely flows.

—William James Robinson.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Article XII. (Constitution of B.W.M.U.) Delegates to Southwide W. M. U. Convention

"Delegates to the annual meeting of Woman's Missionary Union shall be selected from the list of those sending their names to State W. M. U. Headquarters office not later than two weeks prior to the annual meeting. The appointments shall be based on an equitable distribution according to districts and one delegate from each district shall represent Young People's organizations."

Do not delay sending your name to our office, Box 530, Jackson, Miss., if you desire to be a delegate. As you read the above take note of the equitable distribution. After sending your name and you fail to be appointed, just remember we must abide by the constitution.

This year, it is sincerely hoped that each delegate will plan to be at the opening session, Monday evening, May 13th, and remain until the last session Wednesday at noon. I am sure you will not ask for a place if you can be present for only part of the sessions.

We want to thank brother W. E. Lee for his splendid report of our W. M. U. Convention at Corinth. However it is impossible to pass on to others, the inspiration gathered from the speakers and the warm fellowship experienced by the association with the fine women. We would like so much to print our president's message but space will not permit. We are printing some excerpts from it which gives very practical suggestions regarding our young people's work.

As soon as practicable the minutes of our meeting will be printed and mailed to each president.

We are happy to announce that our Annie W. Armstrong Offering for Home Missions has gone to \$6,151.87. We know of several churches yet to report. Trust all will be sent in soon.

Mission Study Institute

The demand today is for trained leadership in every activity. If the cause of missions is to prosper, our women must not only know missionary history and conditions but we must be trained to use this knowledge in arousing interest in the hearts of others.

The Mission Study Institute is meant to provide this training. Remember, the Institute is not a mission study class but it is a clinic in which methods of teaching and presentation are given. Certificates and seals are not given for study done in an Institute.

In the average mission study class where no planning or effort has been put into effect, the pupils are bored and the teacher can hardly wait until the hour is passed. A class of this nature has accomplished nothing; in fact everybody concerned would be better off had it not been held, because those present have been given a decided distaste for the cause of missions.

The Mission Study Institute will do much toward solving this problem of inefficient, aimless teaching, because the leaders will be shown not only the how and what of a well taught mission study class but they will see that mission study is to be taken seriously; that time and energy,—mental, physical, and spiritual are needed to provide and to teach a mission study class.

In Mississippi we are planning to have an Institute within reach of every society. In July when our Young People's Camps are being held in four parts of the State, we have been invited

Young People's Column

Excerpts from the president's message to the State Convention in Corinth:

"With energy and enthusiasm we must address ourselves to the missionary education of our young people. We are joyously happy in claiming 1,331 organizations within our state, including 189 new ones. It is interesting to know that one of our best gains this year, numerically speaking is that of the Royal Ambassador chapters. Could we visualize these boys of today in our pulpits, on our mission fields, serving as interested, consecrated deacons, as leaders, as laymen, in our churches of tomorrow, it would stimulate us to give more time, deeper thought and larger effort to their missionary training today. If the cause of missions is to be safely entrusted to them in the days ahead, we must see that they are properly trained in the 'days of youth.'"

"We were interested this past month in the radio broadcast, celebrating the birthday of Luther Burbank, the wizard of plant life. His chosen task was to develop the latent possibilities in vegetables and plants, he made ten thousand different experiments with raspberry and strawberry plants to effect and perfect the berry he wanted. He spent three years on the California poppy, to bring out the various colors of thousands of years ago. He brought out nothing but that which was inherent in the plant itself. It required patience, persistence, time, effort, skill, concentration, determination,—but, look at the results. We can make the application. Labor invested in life building is labor with best returns on investment.

"One practical suggestion here, pertains directly to Y. W. A. For the week beginning June 25th, our calendar says, 'Southwide Y. W. A. Camp.' Can we not as local society groups take for a goal, at least one representative from our Y. W. A. or prospective Y. W. A. as a definite W.M.S. responsibility, and perhaps have one hundred fine girls from Mississippi instead of fifty? Some of our missionary societies are doing this, others have not attempted it. Let us give earnest consideration to this plan in the immediate future."

Y.W.A. Focus Week—May 5-11

Broadcast! There will be a broadcast on Thursday afternoon, May 9th, over WJDX, Jackson. The Y.W.A.'s of Jackson, Clinton and Hillman College will take part in this. Miss Pearle Bourne, the Associate Southwide Young People's Secretary, will also appear on the program. Watch the Record for the exact hour. It will be during the "College Hour," but because of daylight saving time the radio schedules will change a bit. On that night at 8 o'clock, at First Baptist Church, Jackson, there will be a Y.W.A. banquet with Miss Bourne as the main speaker.

to visit them one day to see the very best teachers of missions available, in action and to have them conduct classes on methods as well. Watch the Record for further plans and announcements. Begin now to plan to have all your mission study teachers go. This is the best opportunity that has come our way for really worthwhile training in how to present mission study.

—Mrs. J. H. Nutt

Returning to Memphis—May 13-15

Spring and the annual meeting of the Woman's Missionary Union have become so closely identified in the minds of Southern Baptist women that which one of the two celebrates the coming of the other was lost track of many years ago.

They do know, however, that flowers, a song in the heart, a prayer of gratitude on the lips and sunshine are characteristic of both, and in May there will be in Memphis a three day rendezvous of the two. Treasure-trove of Southern Baptist W. M. U. history and all the traditions and truths that they hold dear, glorified by the spirit of service they stand for and blessed—we pray, by the guiding hand of the Master—the beautiful old city of today will open its portals again to Baptist pilgrims from the Southland.

It was in 1888 that the Southern Baptist women bound themselves together in an organization in order to more effectively carry on the missionary program as visioned by some of our far sighted and spiritually minded women, Miss Annie W. Armstrong in particular. It was also in that year that the brethren, when informed of the organization shook their heads and remarked "where will all this end—?" The first annual meeting of this organization was held in Memphis in 1889 and has been held in Memphis several times since that date.

Memphis women desire to continue the progressive custom of making every W. M. U. annual meeting the greatest and best yet held. It has been our effort, from the beginning of the year, to give this 1935 meeting in Memphis the widest possible publicity. We ask that each reader of our denominational papers bend every effort to inspire in the heart of every W. M. U. member a desire to attend, thus striving for a larger attendance for 1935 than ever before. Each person in attendance will realize the importance of an annual meeting which gives renewed inspiration and consecration to carry out a greater missionary program during the year.

Let us not be unmindful of the fact that opportunity makes an obligation; but if we go forward in faith we shall surely find the stone rolled away. The opening day of the W.M.U. Convention is May 13, at 7 o'clock that Monday night. All of the five W.M.U. sessions will be held in Ellis (Municipal) Auditorium where you will find ample seating capacity and a cordial welcome awaiting you. — Mrs. M. L. Martin, Memphis W.M.U. Chairman of Publicity.

—BR—

Mrs. M. E. Smith has read the Record for many years. She is now over ninety years of age, has gone on crutches for eight years, but she sends in three subscriptions to the Record. She makes her home with her youngest daughter.

Rev. Alvin McKnight has just been with Bluff Springs church in Webster County in which 17 were added to the church. He was born in this community.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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advance.

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your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
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word, which must accompany the notice.

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Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

An Interesting Item

The following item recently ap-
peared in a daily paper: "One of
south Mississippi's oldest churches,
the Graves Creek Baptist Church in
Marion County, will be re-opened
with a two-day celebration on Sat-
urday and Sunday. The church has
been closed for 53 years with most
of the original congregation and
their families attending the Rock
Branch church, eight or ten miles
distant. Recently residents of the
community decided to re-open their
own church which they rebuilt with
logs. A pastor will be called and
regular services held, it was an-
nounced by the Rev. S. S. Messer,
a leader in the movement." After a
long sleep this old church, accord-
ing to this item, is to live again.

Had a pleasant call from brother
A. A. Bruner, of Pittsboro, Miss.,
last week. Brother Bruner, who is
now one of our oldest men, being
above 80 years, has been one of our
most useful and helpful men. He
has helped more young men and
young women to a better life than
most any man of his means. His
two children died young, so he and
his good wife who died a few months
ago took other children into their
home and helped them to get an
education. This is a worthy and no-
ble work. It is sad to see such as
they grow old or die.

DIED—Mrs. Mary Etta Floyd,
wife of W. E. Floyd, of Yalobusha
County, departed this life on April
9th after many months of painful
illness. She leaves her husband, one
daughter and two children to mourn
her going. Her body was interred
in the Goshen Cemetery, the writer
officiating.

From newspaper reports it seems
that our brother, Dr. Wayne Allis-
ton who is now at the head of our

State Hospital, is to be given a
state-wide position with the gov-
ernment. Brother Wayne has done
good work at the hospital and we
regret to see him go from that po-
sition. But a man of such character
and influence at the head of some
of our governmental work will help
to put it in better standing before
the general public, for much of it
has been in low state because of the
kind of men and women who have
been placed in charge. Not all are
of that hurtful class but sad to say
many of them are.

"Dr. H. C. Wayman, pastor of the
First Church, Newport, will be our
evangelist for a twelve days' reviv-
al to begin Monday night, April
8. . . . We must be much in pray-
er that God may give us a gracious
season of revival." — The Am-
bassador, First Baptist Church,
Richmond, Ky.

Rev. O. P. Breland, superinten-
dent of the Crawford High School,
along with an invitation to preach
the commencement sermon of that
school on May 26th, said relative
to the work at Maben: "I left the
Maben church on the first of this
year. I told these people that I
would stay with them until they
got the church out of debt and
then I would turn it over to some-
body else. We paid the last of the
debt last September, so on January
1st I told them it was time for
them to get another pastor. It was
like leaving home as I have spent
twenty years of my life with these
people—eight years I taught there
and I was their pastor for twelve
years.

Rev. W. R. Storie, of Duck Hill,
is serving Maben Baptist Church as
pastor. He will give them one Sun-
day per month until August after
which date he will give the church
two Sundays per month.

Tippah County votes out the beer
and wine selling business. Thus one
by one the dry state of Mississippi
is outlawing the demon alcohol.
Other states would do likewise if
given a chance. Suppose our state
makes it unanimous in voting out
the deadly stuff. Sure it will be
done next winter when the legis-
lature meets. See that only dries
are sent to the legislature from
your county.

100,000 CLUB APPRECIATED BY BAPTIST BIBLE INSTITUTE STUDENTS

Urban Pattillo, Student from S. C.

The gifts of the One Hundred
Thousand Club to the Baptist Bible
Institute have done much to bright-
en the prospects not only for the
school but also for the students.
The vision of debts paid and new
possibilities for service at home and
abroad have led a number of the
students to take an even greater
interest in Christian training. They
believe that the time is near when
Southern Baptists will be able to
send out large numbers of young
people into the fields of labor. The
students thank Southern Baptists
for their interest in this great
movement and pray that they will
continue to contribute to it.

COLLINS

We have been on the field here in
Collins exactly three months. We
are happy in our new work and par-
ticularly delighted with the fellow-
ship of Mississippi Baptists. We
are seeking to re-organize and re-
vitalize our whole church program.
Our budget has been over-paid for
the first three months. We have
pledged \$25.00 per month as a mini-
mum to the Cooperative Program.
That amount has been raised for
the first quarter. We shall hereaf-
ter remit Cooperative Program
check monthly. Our women raised
\$23.00 for Home Missions during
March Week of Prayer.

Amid some discouragement we
have every indication that the Lord
is blessing our labors. We are striv-
ing to take one thing at a time as
we come to it. Just now we are
majoring upon the revival of our
young people's work. At an early
date we hope to put on a drive for
subscriptions to our state paper.

We are looking forward now to
our revival to begin the fourth Sun-
day in May. We earnestly ask the
prayers of our fellow Baptists that
the Lord shall be magnified through
our work here.

We are asking only a small place
in the heart and work of Mississip-
pi Baptists as we strive for the ad-
vancement of the Master's king-
dom.

We are attempting to pastor Sa-
lem and Leaf River churches in
connection with the work in Collins.
R. Houston Smith.

BETHLEHEM B. Y. P. U.'S HOLD STUDY COURSE

An encouraging instance in the
life of Bethlehem B. Y. P. U. is the
interest which all of its members
have shown in a study course just
closed. In the Senior Union two
classes were held: The B. Y. P. U.
Manual, taught by Rev. Barney
Padgett, with about twenty-five
members taking examination; The
People Called Baptist, McDaniel,
taught by Rev. R. C. Bounds, with
six taking the examination.

The Junior Union held only one
class from the Junior B. Y. P. U.
Manual, taught by Rev. Z. B. Mc-
Alpin, pastor of Bethlehem church,
with approximately twenty taking
the examination.

Our B. Y. P. U. has only recent-
ly been organized and is very

rapidly climbing toward the mark
of the A-1 standard.

We extend our thanks, first to
God for wisdom and knowledge to
appreciate a B. Y. P. U. in its real
meaning, then to Rev. Barney Pad-
gett, our president, for a real B.
Y. P. U. to appreciate. We are
earnestly trying to use our motto:
"We study that we may serve."

—Erma Lee Royals, Cor. Secty.
Weathersby, Miss.

ROSELAND PARK B. Y. P. U. ORGANIZED

A group of twenty-eight met with
their pastor, Rev. D. W. Nix, Sun-
day night, April 7, for the purpose
of organizing a B. Y. P. U.

The officers were elected as fol-
lows:

Mrs. B. C. Miles, director; De-
loris Adcox, president; Ivone Ken-
drick, vice-president; Hilda Mitch-
ell, secretary; Ruby Nell Watts,
quiz leader; Olivia Watts, chorister;
Hilda Mitchell, pianist; Pauline Mc-
Gehee, group captain number 1;
Mae Smith, group captain number
2. All visitors are cordially invited
to attend each Sunday night.

Hospital Month

The Ministry of Healing will
be studied by Southern Bap-
tists during the month of
May. The second Sunday in
May (Mother's Day) will be
observed as "Hospital Day."

Healing Humanity's Hurt

Is our task, and helping
crippled children is our spec-
ialty. Any gift to help the
poor will be used for that
purpose only. Our pay busi-
ness enables us to meet all
operating expenses. We owe
nothing save for bonds which
were issued to build the
Hospital: and they are being
paid 100% promptly at each
maturity.

Southern Baptist Hospital

Louis J. Bristow, Superintendent
New Orleans, :-- Louisiana

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Sunday School Lesson

Prepared by L. D. Posey

For April 21, 1935

Subject: The Future Life.

Golden Text: I am the resurrection and the life: he that believeth on me, though he die, yet shall he live. John 11:25.

Scripture: Luke 24:1-12; John 14:1-6; For supplemental study, I suggest Mat. 17:1-13; Luke 16:19-31; Rev. 5:1-14.

Personal Notes: I have left out dates and places to conserve space for more important thoughts.

Introduction

For teachers of the lower grades, in order to make the subject of the Future Life plain to the children, I would suggest that they remind the children that God has taught birds how to build nests and care for their young; that He has taught many of His little creatures to prepare for a winter which they have never seen, and that He never disappoints them. Then from that, I would explain that God has taught the whole human race to look forward to another life, and that in His Word He has told us about it, and explained how to prepare for it. Again we are confronted with another "Easter Lesson," the term now being applied to the most sacred doctrine of Christianity, the resurrection of Jesus; a doctrine without which, if not literally true, all other doctrines are worthless. Furthermore, no one can be saved who denies the resurrection of Jesus. Such doctrine should not be shrouded in the relics of paganism.

The Future Life Lesson Studied

That we are in the world, but will not tarry long, is a well known fact. Also, that something occurred sometime in the past, that has marred everything in nature. Of our own knowledge we know not whence we came, neither whither we shall go, nor the original cause of all our troubles. But through all the ages, wherever men have been found, they have held unanimously to the belief in a future life of weal or woe. There is but one way to account for that belief. That way is that there is a Supreme Being, Creator of all things, material and spiritual, sin excepted. That He has made all things for His glory, as well as the personal happiness of all His animate creatures. That His plan was temporarily frustrated through the rebellion of one of His creatures. That being true, He has purposely placed in the minds of all men, the belief in the future life, that they might seek to know about it. That just as He has prepared water to satisfy thirst, food to satisfy hunger, and sleep to furnish rest, and on and on to the end of man's needs, never disappointing them in the least degree; so He has also prepared another sphere of rational life into which we will carry our individual identity after our term of life ends here; and where that Supreme Being's fullest pur-

pose for His rational creatures, who obey Him, shall be realized, both as to His glory in them, and their own joy in their own rational personal existence from the hand of their Creator. That such a Creator could and would reveal Himself to His rational creatures with even more certainty than He has taught all His irrational creatures all they need to know for their welfare, is a fact too self-evident to be questioned. But how could it be done? Or, better, how has it been done? The answer to that question together with the answer to all the other universal questions of the human race, is to be found in the Bible, God's inspired revelation of Himself to His rational creatures. In that revelation He tells us whence we came, and whither we go. That He is the Creator of all things, sin excepted, through His Son, the Second Person of the Trinity, the active agent in creation; that He has revealed all these things to us in the Bible through the Holy Spirit, the Third Person of the Trinity, who inspired holy men of old to write down all these facts for our good. In this revelation, we learn that sin, that which has marred the whole of creation, had its origin in Lucifer, one of God's created beings, and whom we call Satan; that it was through him, sin entered the human race, and temporarily frustrated God's plan with men. But God being a God of life, and man being unable to restore himself to the position lost by sin, God sent His Son born of a woman, that He might be human as well as Divine, to redeem man and prepare him for a glory in the Future Life, which he can never have here.

To answer all our questions as to the certainty of the future life, and its nature, Jesus brought with Him into this world the knowledge He had of His pre-existent state; and while here communicated with Moses and Elijah who had been for hundreds of years in the future world, and who were themselves at the same time conscious of this world and the mission of Jesus to it. Jesus also while here revealed to His followers the nature of the future life, both as to the blessedness of the saved and the woe of the unsaved. In His death, resurrection and ascension into heaven, He demonstrated His ability to raise the dead, unite soul and body, and give eternal life to all those who believe on Him, and which He has promised to do. That all doubt might be forever removed, about sixty years after Jesus went back to glory, God gave John a revelation of the multitudes in the future life as they praised Jesus for having saved them by His blood from among all nations of earth. Thus the certainty of the future life has been established beyond all question of doubt, in answer to that universal belief of all races through all ages. It is as true and certain for the human race as that knowledge we call instinct is in meeting all the requirements of all the lower orders of God's animate creatures. To reject the truth of this revelation as to the future life, is

ANDREW, SIMON PETER'S BROTHER

A kind of sequel to the study of last quarter's Sunday school lessons.

The first mention we have of Andrew was during the ministry of John the Baptist not long after the baptism of Jesus. One day as he was preaching to the people and witnessing for Christ, he called the attention of two of his disciples to Jesus as He walked along before them, by exclaiming, "Behold the Lamb of God!" The two disciples at once followed Jesus, and one of the two was Andrew. Andrew, after spending the day with Jesus, began to look for his brother, Simon Peter, and when he found him he told him they had found the Christ, and he brought him to Jesus. Later Jesus called them both to the apostleship, Peter being the first, Andrew the second, to have this distinction.

Very little more is related about Andrew. He seems to have been one of those quiet persons who have little to say but who can always be depended upon in an emergency. On one such occasion when a great crowd of people had been waiting upon Jesus' ministry all day and were tired and hungry, the great tender heart of Jesus was touched, and when He asked, "Whence shall we buy bread that these may eat," it was Andrew who found the little lad with the small lunch which he secured and brought to the Master, who so multiplied it that He fed five thousand men besides women and children with the five little loaves and two small fishes.

We next hear of Andrew during crucifixion week when Jesus was delivering those wonderful messages in the temple. Some Greeks or Gentiles, said to Philip one day, "Sir, we would see Jesus." Philip made their wish known to Andrew and then they both went and told Jesus.

Again we see Andrew with that "inner circle," Peter, James, and John, as they sit with the Master upon the Mount of Olives after one of those eventful days in the temple.

Just once more do we hear of Andrew. He is among that group of one hundred and twenty in that upper room, praying and waiting for the promise of the father, the gift of the Holy Spirit.

In contemplating these few incidents in the life of this truly great man we are sure that his big job was the bringing of his brother, Simon Peter, to Christ. Peter's sermon on the Day of Pentecost was probably the most effective of all time, with the exception of Christ's sermon on the mount, and from Pentecost on, he wrought a

to do so at the eternal peril of our souls.



Chafing and Itching Rash easily soothed by the bland medication of Resinol

great work among both Jews and Gentiles and left admonitions in his two epistles that still form the highest standards of Christian living. When Peter receives his eternal reward will not Andrew have a share in it?

We all admire the great work done by the missionary, Adoniram Judson, but let's not forget that of Luther Rice. William Carey went down into the deep well of heathenism, but the church at home held the rope.

The preacher goes here and there preaching the gospel while his faithful wife stays by the stuff and keeps the home fires burning; but Luther Rice will share Judson's triumphs, the church at home will share Carey's reward, while the preacher's wife will realize some part in her husband's "well done!" in that day when Christ shall come to reward His servants.

Georgia Dees Phillips, Shubuta, Miss.

—BR—

You can take a day off, but you can't put it back.—C.

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WHEN QUIVERING NERVES WON'T LET YOU SLEEP

Doesn't the night seem an eternity? You toss and turn—try to find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through your brain. You count sheep frantically—but outraged nerves refuse to relax.



Mrs. Batchelder

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

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Hospitality considered a Southern prairie truly developed. It is a pleasure to live here, with the prairie entire population as a university to ever. That beginning city and in the down-town man in the uniform, do his or feel at home us they are homefamiliar convention business every citizen kindest com Memphis to visit, in which t

This is developed phis was nessee L 1826, and, city in T largest in latest population we are no take time to our viphatically that line, you will f busiest an of mind, a the future. the fact general p and she b creation a perity.

The cord expressed broader co doors. Mer ural parks erside Par have an Tri-State are twenty play grou municipal thusiast, that he en swimming beckoning fields whe be enjoyed degree.

This spi Memphis system of large par ful, scenic the most tions of ou you out views of addition outside en a free zo is one of entire cou great var reptiles, e It mus Memphis the langu

MEMPHIS, THE CITY OF HOSPITALITY

Hospitality has ever been considered a trait dominant among Southern people. This is preeminently true of Memphis. Memphis has developed the convention habit. It is a pleasant habit among us who live here, and it is one that grows with the passing of the years. The entire population of Memphis joins as a universal welcoming committee to every convention that comes. That begins with the mayor of the city and includes every newsboy on the down-town streets, every salesman in the stores, policeman in uniform, — every one is ready to do his or her part to make visitors feel at home while in Memphis. To us they are not strangers; they are homefolks while here. A convention badge is a challenge to every citizen in this community to kindest consideration. This makes Memphis not only a wonderful city to visit, but the best possible city in which to live.

This is no new trait. It has been developed through the years. Memphis was incorporated by the Tennessee Legislature in December, 1826, and, while it is the largest city in Tennessee and among the largest in the entire South (the latest population being 264,281) yet, we are not so large but that we take time to be courteous and kind to our visitors. Memphis is emphatically a city of business, and in that line, very progressive. Here you will find the new South at its busiest and in its optimistic frame of mind, and a hopeful outlook for the future. Memphis is grateful for the fact that she shares in the general prosperity of the nation, and she bears no small part in the creation and maintenance of prosperity.

The cordial spirit of Memphis has expressed itself in the provision for broader contacts in the great outdoors. Memphis has two large natural parks—Overton Park and Riverside Park. In addition to these we have an amusement park at the Tri-State Fair Grounds, and there are twenty-four other parks and play grounds, all owned by this municipality. So, the out-door enthusiast, whether it be baseball that he enjoys, or golf, or polo, or swimming, will always find many beckoning hands to these various fields where his favorite sport can be enjoyed to the greatest possible degree.

This spirit makes sight-seeing in Memphis very easy. We have a fine system of parkways connecting the large parks and providing beautiful, scenic drives through some of the most attractive residential sections of our city. These drives bring you out occasionally to unexcelled views of the great Mississippi. In addition to the above mentioned outside entertainment, Memphis has a free zoo in Overton Park which is one of the largest zoos in our entire country. Here will be found great varieties of animals, birds, reptiles, etc.

It must be remembered that Memphis means "Good Abode" in the language of the ancient Egyptians.

You will find in Overton Park a part of the column to the doorway from the Palace of King Amasis in the Twelfth Dynasty, Memphis, Egypt, donated by Mr. Robert Galloway. This, of itself, is well worth going to see, as it suggests so perfectly the spirit and culture of this community.

The hospitality of Memphis finally is expressed in its homes. Memphis is preeminently a city of homes. It is very beautiful in May and June. The parks and private gardens are filled with fragrance and unusual colors at this flowering time of the year.

In this connection very much more than hospitality may be claimed for Memphis—it is Christian cordiality. Memphis is a city of churches. A large number of these churches, not of our faith, add much to the Christian atmosphere of our city. This spirit and atmosphere are the climax of the many claims for Memphis. In a later message I desire to speak of "Memphis from the Point of View of Baptists Especially."

You will like Memphis after a few days in our midst. If the time ever comes for you to change homes we feel that you will find enough in and around Memphis, added to the spirit of hospitality and cordiality of our people, to make it a place in which you would love to live.

—R. J. Bateman, Chairman
Com. on Local Arrangements.

UNDER AND UP AND OUT

Miss Audie M. Keys, Baptist Bible Institute Student, Louisiana

One Monday afternoon Miss Greene and I decided to visit Mrs. W. who was ill with pneumonia. Miss Green had visited Mrs. W. several times and had gleaned the facts that Mr. W. was an habitual drinker, and had brought much sorrow to the little home. The mother was a professed Christian and was always trying to steer him clear of the bad crowd and liquor.

We arrived at the little home and were gladly welcomed. Mrs. W., a comely little french woman, was lying in bed, and her baby who had also been seriously ill, was at her side. After listening to a pathetic story which only a mother who is concerned about her family and almost wrecked home, could relate, I opened my Bible and asked her if she would like for me to read something. She said, "Yes indeed, she always liked to hear the Bible." God just must have led me to turn to John 3. I read the whole chapter, and then as I saw a question in her eyes, explained as best I could "the new birth." I shall never forget the pleading expression in those dark eyes, as she said, "There has been something I have wanted to know for a long time; I'm afraid I can't use the right word for it—but it has to do with under and up and out. It has been in my mind for a

long time—Do you know what I want to know?"

At first neither of us could understand what she meant. Miss Green said that since she had been a Methodist, she thought perhaps she was referring to baptism. She explained to Mrs. W. the meaning of baptism, but added that before one could be rightly baptized she must have an actual experience.

I again mentioned "the new birth" in simpler language, — and with agony in her face she said, "That's what I mean—I haven't had that." Then Miss Greene talked to her some more, and finally asked me to pray. I said I would but I wanted Mrs. W. to pray too. After I had talked with God about the matter of her salvation, she, too, started talking to Him with open heart. She told Him about her sins, and begged forgiveness. When she had finished, there was a glory in her face and smile that was overwhelming. She clapped her hands and said, "For seven long years I've had a burden. At last that has been taken away. You see, I was under but now I'm over and above and no matter what may come I can face it for I have Jesus."

CENTER TERRACE BAPTIST CHURCH

After six months connection with this church, I feel that I should say a word about the work. From September 1934 to January 1935, I was able to give but very little personal service. However, I was able to give them good supplies when I could not be there.

The first of January I began with full time service. During the three months last fall, the church was raised 40 inches, 8 feet added to each side. After the pastor came we ceiled the two sides; then a few weeks ago we ceiled the two ends. We also inclosed four Sunday school rooms. This has been done at a cost of around \$450.00. There is only about \$30.00 debt on the property, which will be cleared off before long. Our Sunday school and B. T. U. are almost A-1. The W. M. S. is composed of as fine group of

women as I have ever known. Every lick of work that has been put on the house is by voluntary labor by the men.

We are meeting every financial obligation as they come due; giving to all the causes to our denomination. Our congregations are growing better all the time. We are moving along in perfect harmony, seeking only to do God's will. There have been added to the membership twelve members, two by experience and ten by letter.

Last Monday the women, 17 of the W. M. S. met with the pastor's wife, together with four babies, and brought with them a very great surprise to us, in the nature of a delightful shower of good things to eat.

We are rejoicing at the progress that is being made, and especially the beautiful spirit of it all.

M. J. Derrick, Pastor.

TITHING IN HARD TIMES

This is the title of a bulletin published by the Layman Company especially for these times. Layman bulletins on tithing, thirty-two in number, are printed in regular two page church bulletin size so they may be used by every church issuing a weekly calendar. The two blank pages of each bulletin provide room for the announcements of the local church. This arrangement not only affords valuable instruction, but also saves one-half of the printing cost as well as the paper. Sample set, 20 cents. For Further information communicate with THE LAYMAN COMPANY, 730 Rush Street. Please mention the Baptist Record, also give your denomination.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

There was something I intended to mention to you last week, when we were speaking about our two new Jeannie Lipsey Clubs, but for some reason did not do so. I said that Edna Kirk was leader of club No. 15, and Ernest Clark of club No. 16. Now, that sounds like we have sixteen clubs, doesn't it? It sounds like it, but it's not so. There are four J. L. Clubs that have ceased to be active, I don't know why, though it might be hard times, or the depression. The second club that was organized was at Isola, with Margaret Marshall as leader. I have not heard from her in a long time. Club No. 6 was at Tchula, and Annabel Burney was its leader. It was regular in writing us for quite a while, but it must long have been disbanded. Club No. 10, Winona, had Mavis Stephens and Mrs. Benson Box as supporters, but something happened—and where is No. 10? Vera and Imma Lee Padgett, Laurel, wrote and became club No. 12, but I think kept it up only a short time. I wish that they would take it up again, and that the leaders of these three others would let us hear from them again. I wish it so much that I am writing to ask them to do so. Our twelve active clubs are just doing splendidly. I haven't anything but praise for them. They are the finest ever and I am proud of them.

Mrs. Mayo's puzzles are very interesting, don't you think? This week, Nannie Mae's answers go on our page. Fannie Mae's came in first of all, but she made the full answer Adolyn, instead of Adelyn. It's not often that Fannie Mae is caught napping, is it? Her record is fine. She and Nannie Mae are both excellent. And we've got some other good ones, too. Frances Harrison's answers are good, and as neat as a pin. Bobbie Brantley and Ruby Faye Haire are fine runners.

As you see, we have a nice letter this week from our brother Theo. Cormier. He gives encouraging news from his churches, and I gather that he is feeling well, and has gotten back to his work. He is very grateful for what we are able to do for him. Let us not forget to ask God to bless him, especially in strengthening his body.

Bible Story No. 3: April 18th Jacob and Esau: Gen. 25:27-34

The two twin boys, Esau and Jacob, of whom we talked last week, do not seem to have been much alike, as some twins are. I had twin aunts, who sometimes could not be told apart. But these two were different in looks and in ways. Esau was an outdoors person, and loved to hunt, while Jacob was a stay-at-home boy. Also, I think Jacob had a better mind than Esau, though he did not always use it as he should. Their parents, Isaac and Rebecca, each took a favorite one of the boys, Isaac loving Esau better, and Rebecca loving Jacob. This is not the right thing for fathers and mothers to do, and it brought on trouble in the family.

One day, Jacob was making a vegetable stew, and it smelled mighty good to Esau as he came in hungry. So Esau said to his brother, "Give me some of that red stuff you're got, I'm about to starve." From his speaking of the color of the soup, Esau was sometimes called Edom, meaning red. But Jacob was thinking of something more serious than what Esau wanted to eat, and he was ready to take advantage of Esau. Perhaps you remember that Esau was a little bit older than Jacob, and being the

first-born gave Esau what was known as the birthright. By this the oldest son received twice as much property when his father died as any other son, and became the head of the family. But Esau wasn't thinking of anything but something to eat, when Jacob said to him, "How about selling me your birthright for a bowl of my soup?" So he replied, "I'm about to starve to death now, so what good will a birthright do me, if I starve?" Then Jacob said that they must do it in a business-like way, and that Esau must swear that he had sold Jacob the birthright. So Esau did so, and then his brother gave him stewed beans and bread, and he had a fine meal, and got up and went away, caring nothing for the loss of leadership in his family.

Mrs. Mayo's Puzzle No. 11

1. In what was John the Baptist's head taken to Herodias' daughter?
2. Near whose grave did Jesus weep?
3. Who, at God's command, started to offer his son as a sacrifice?
4. When men light a candle, where should they not put it?
5. What shepherd youth killed a giant?
6. With what did John write his third epistle, the same thing Mrs. Lipsey says we must write our answers with?
7. Who was king of Israel when Elijah was prophet?

Answers to Mrs. Mayo's Puzzle No. 9

1. Aaron, Ex. 32:24.
2. Daniel, Dan. 6:10.
3. Enemies, Matt. 3:44.
4. Leah, Gen. 29:16.
5. Younger, Gen. 37:3.
6. Nebo, Deut. 34:1.

The answer spells ADELYN.

Your friend,

Nannie Mae Roberts,
Mize, Miss., R. 3, B. 115.

April 10, 1935,
Welsh, La.

Dear Mrs. Lipsey:

I remain so thankful and grateful for your check of \$17.50 that I have received from you. May the Lord lead me in using this for the best.

I am still greatly encouraged with my church work. We are praying and trusting the Lord for great things to happen with the coming of our revivals this summer. We request your prayers.

With prayers and confident of the Lord's care over you as you labor for Him.

Your servant in Christ,
Theo. Cormier.

Clarksdale, Miss.,
April 8, 1935.

Orphanage \$2.00
B. B. I. \$1.00
J. L. Club No. 4.

Friend,

How do you like this fine spring weather, Mrs. Friend, with its winter temperatures? I hope your garden is standing it well. It's cold out of doors, but this is a warm welcome I'm giving to your enclosed "dues." They are like a warm south breeze, or the breath of a rose. (That means I appreciate them very much.) Thank you, ma'am.

Wesson, Miss.,
April 8, 1935.

Dear Mrs. Lipsey:

I thought I would write to you as I am not in school today; because I have been real sick with the "flu" and have the earache now. I hope you are well. I am enclosing \$1.00

(one dollar) for Jeannie Lipsey Club No. 3 for March. We made a jumping jack yesterday and it got so big that we named it "TOAR."

School closes next week. We are going on a picnic on the last day of school, and the day before the last day of school we are going to give an operetta which is called "Over The Garden Wall." I am a Sunbeam in it, so is Canoy. It has about 28 people in it. I will be 9 years old the 14th of May. Who else has my birthday? Excuse mistakes for I am sick and forget.

Lovingly yours,

Abbie M. Clark.

I hope you are getting in a hurry to get well, Abbie, I don't want you to miss being in "Over the Garden Wall." Are you Sunbeams dressed in yellow? I feel sure it is mighty pretty. Pretty good of you to be thinking of dues when you were sick. Thank you so much.

Taylor, Miss.,
April 11, 1935

Dear Mrs. Lipsey:

I am sending my Jeannie Lipsey Club No. 8 money for April. I hope our causes will prosper better this year than last.

I feel so sad to see so many evil things happening in our dear state, as well as other states.

Yours in Christ,

Mrs. M. G. Austin

P. S.—How lovely our beautiful green earth looks now! It seems like people couldn't sin when they think that God has done for them. But we sin, and make the earth dreary. When does your Lantana come up? Mine hasn't come up yet. I send my love.

I see one Lantana coming up and probably there are others on the other side of the yard. Flowers are quite late this spring. Thank you so much for the dues. I'm proud of my twelve splendid Jeannie L. Clubs, and their leaders.

GOOD AND EVIL RIGHT AND WRONG

It is not what one thinks or believes is good that is always good, but that which is actually good.

Things or principles are good and right independent of our thinking.

The mere assertion of any one that a thing, or act or principle is right, does not make it right, or true. One may desire to go to a certain city which is north from his starting point, but if he gets on a train going south, he will find, to his dismay, when the conductor "takes up" his ticket, that he is going directly away from the city,

FROM GIRL TO WOMAN



Mrs. W. P. Gillespie of 11 Glendale Place, N. W., Atlanta, Ga., said: "Some days I would become melancholy and dizziness and headaches were frequent. I did not know what a normal night's rest was and I dreaded mealtime. I took Dr. Pierce's Favorite Prescription and after the second bottle my health was back to normal and I felt fine again." All druggists.

Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) Cystex — Must fix you up or money back, Only 75¢ at druggists.

or place, he wanted to visit.

His sincere belief that he was going north did not change the unchangeable fact or truth, that he was going south.

This applies to all finite beings without an exception. All truth and good is correct or not correct, according to the judgment of a finite mind. The principles of good and evil; of right and wrong; exist as fixed and independent laws and facts that should be obeyed according to their nature and the purpose of their Creator.

As our infallible guide we have the nature of the principle itself, and the declaration of God, whose authority should influence all thought and action in the performance of all moral duties. We should, regardless of our opinions and desires, accept a fact or principle because it is right, and do right, because it is right to do right.

C. M. Sherrouse,

Biloxi.

B.T.U. ATTENDANCE APRIL 14th

Jackson, First Church	180
Jackson, Calvary Church	139
Jackson, Grif. Mem. Church	262
Jackson, Davis Mem. Church	225
Jackson, Parkway Church	90
Jackson, Northside Church	22
Brookhaven, First Church	184
Bude Baptist Church	60
Columbus, First Church	144
Ocean Springs Baptist Church	38
Clarksdale, First Church	129
Laurel, First Church	167
West Point, First Church	
(April 7th)	115
Quitman, First Church	118
Springfield Baptist Church	
(Morton, Miss.)	59

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5:00am	12:00pm	5:20pm	12:30am	Meridian	4:15am	7:15am	1:00pm	7:30pm
11:50am		10:30pm	5:30am	Birmingham	10:30pm		7:30am	1:15pm
6:45pm		5:45am	1:00pm	Atlanta	1:30pm		11:59pm	8:00am

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

--

Jackson, Miss.

For Your Scrapbook

"If you will live today fully, forget yesterday's woes, and fear not what tomorrow brings, you are well on the road to success."—Trautman.



T. BIGHAM
President Dist 4

I can assure you that DISTANCE will be no barrier to District Four, when the time for our State Baptist Training Union Convention in Clinton rolls around. Sunday, April 7th, by doing some fast driving, it was my privilege to visit and talk to both the Union and Pontotoc County Training Unions about the convention. Already these two counties are making plans to send a large number of delegates, and I am sure the other associational unions and individual unions in our district are doing the same. I do not believe the program could be improved upon, and I know a real treat awaits all who attend. District Four includes Pontotoc, Lee, Itawamba, Tishomingo, Alcorn, Prentiss, Tippah, Benton and Union Counties. We expect to have a 100% representation and share in the blessings of the convention.

Turner Bigham, President.

April 7 Was Big Day for Mississippi B. T. U.

The majority of our Associational Baptist Training Unions are co-operating in the plans outlined and presented by the State Secretary last fall. One of these suggestions was that the regular quarterly meetings would be the first Sunday afternoon in each quarter. April 7th was the first Sunday in this new quarter and all over Mississippi the B. Y. P. U.'s and B. A. U.'s were meeting in their Associational B. T. U. meeting. All reports so far received from these meetings show that they were well attended, that fine interest was manifested and that good programs were enjoyed.

Bolivar B.T.U. Association, Skene, April 7, 2:30-4:10 P. M.

Theme: His Church the Home Base of World Evangelization.

Song Service—By R. J. Beavers, Boyle.

Devotional — By O. B. Souter, Pace.

Business, Appoint Committees, Announcements.

Special Music.

Growing a Missionary Church—By Pastor of Merigold.

Playlet—By Morrison Chapel—by Juniors and Intermediates.

Missionary Opportunities on For-

eign Field—By Dr. I. D. Evanson, Cleveland.

Missionary Opportunities at Home—By L. T. Greer, Boyle.

The Value of B. T. U. in the Church's Missionary Work—Skene Adults—Mrs. Strickling.

Report of Committees. Award Banners.

Next meeting place, Merigold, first Sunday in July.

Committee on Re-grouping of churches of Association recommends three group of churches with four churches to each group. Adopted.

Director to appoint leader for each group.

Each union represented pledged to join Hundred Thousand Club and to make at least one visit to local Negro church next quarter.

Bob Crosby, Director.

PROGRAM

Riverside Associational Baptist Training Union, Clarksdale

April 7, 1935

Song and Praise Service.

Devotional — "His Church the Champion of Justice," Col. 3:11—by a member from Marks.

Business, Minutes and Records.

Playlet—"How the Church is Making Our Nation Better"—Given by Seniors of Clarksdale.

Special Music.

Talk—"His Church the Ally of the Home"—A member from Lula.

Talk—"His Church the Light-house of Truth"—A member from Tunica.

Demonstration—"How to Take Records—Eight Point Record System Explained — Evelyn Dunn, Clarksdale.

Special Music—Male Quartett.

Inspirational Message — Rev. Wyatt Hunter — "Magnifying His Church."

Song — Dismissal — Fellowship Period and Refreshments.

Note:—There were 150 in attendance representing six of the eight churches that have a B. T. U. The program was good and everyone was encouraged and inspired. A large electrically lighted crown carrying the words "Magnifying His Church" was hanging just above the baptistry. This was very effective, giving the meeting a spiritual atmosphere.

The associational work is moving along nicely. Two new unions at Lula are doing good work. Both Associational groups have had meetings during the quarter and we are working toward a 100% Associational Baptist Training Union.

Mrs. M. J. Dunn, Director.

Simpson County Associational B. T. U. Has Interesting and Helpful Program

The Simpson County Baptist Training Union Association met Sunday, April 7th at 2:30 P. M., with the Magee Baptist Church and rendered a most interesting and inspirational program as follows:

Quarterly Theme: Efficiency and Our Opportunities.

Song—I've a Story to Tell.

Song—Loyalty to Christ.

Devotional: Matt. 20:1-7, by Miss Thelma McAlpin.

Prayer—V. Stockstill.

Roll Call—Business.

1. How We Enlist the Whole Church in Supporting Our Training Program.—V. Stockstill.

2. Special Music—Band—Magee B. T. U.

3. Missions, Our Greatest Task—Paul Mangum.

4. "Which"—Miss Claribell Russell.

5. Original Talk—Miss Vearil McNair.

6. Opportunity—Miss Bettie Ree Ashley.

7. Missionary Opportunities at Home—Miss Ruth Russell.

8. Vocal Solo—Archie Magee, D'Lo B. T. U.

10. "Quartett."

Closing Prayer, Rev. G. O. Parker.

The Magee Juniors won the Efficiency Banner with a grade of

92 A-1. This makes them holders of this banner for three successive quarters.

Homer Ainsworth, Associational Director.

S. S. ATTENDANCE APRIL 14TH

Jackson, First Baptist Church	959
Jackson, Calvary Church	995
Jackson, Grif. Mem. Church	741
Jackson, Davis Mem. Church	375
Jackson, Parkway Church	259
Jackson, Northside Church	80
Brookhaven, First Church	595
Meridian, First Church	740
Columbus, First Church	698
Hattiesburg, First Church	586
Columbia, First Church	511
Columbia, 1st Church (Apr. 7)	522
Magee Baptist Church	249
Magee Baptist Church (April 7)	259
Bude Baptist Church	104
Ocean Springs Baptist Church	98
West Point, First Church (April 7th)	115
Calvary Baptist Church, Greenwood	60
Clinton Baptist Church	366
Clarksdale Baptist Church	411
West Laurel Baptist Church	597
Laurel, First Church	570
Laurel, 2nd Ave. Church	303
Laurel, Wausau Church	93
Lebanon Baptist Church (Jones County)	43
Mt. Oral Baptist Church (Jones County)	75
Pine Grove Baptist Church (Jones County)	90
Quitman, First Church	232
Springfield Baptist Church (Morton, Miss.)	105
West Point Baptist Church (April 7th)	115

—BR—

The employer called his secretary. "Here, John, look at this letter. I can't make out whether it's from my tailor or my lawyer. They're both named Smith."

And this is what John read: "I have begun your suit. Ready to be tried on Thursday: Smith."—Ex.

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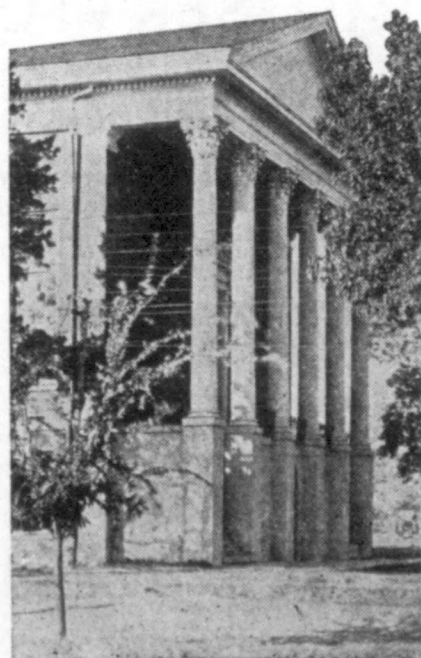
SHE CONTINUES TO DO SO!

September 9, 1935

(Next Regular Session)

For further information address

D. M. NELSON, President
Clinton, Mississippi



CRYSTAL SPRINGS B. T. U.

The Crystal Springs B. T. U. study course just completed was the best we've ever had. Our union has 105 members and we challenge any union in the state to come up to the record we made last week—an average attendance of 100 for the four nights—95 taking the examination and six others who were busy in the kitchen who will take it later. Our hats are off to the 24 Juniors and 29 Intermediates who were 100% in standing the examination and only two of the 17 Seniors failed them. Mr. Lang will have to get busy and freeze a great big extra amount of that delicious ice cream, for he promised it to the union being 100%. We are sure he had no idea that two unions would "demand a hearing."

It was an inspiration to have Mr. Wilds with us and I am sure if he were called upon to "express himself" in one sentence, he'd immediately say, "Yes sir, B. Y. P. U. work is my joy." He taught Mrs. Preston's wonderfully helpful book, "Christian Leadership," to both sections of the B. A. U. and also to the Seniors. Miss Estelle Scott taught "The Meaning of Church Membership" to the Intermediates who were delighted with the book. Mrs. Lang and Miss Mary Thompson taught "The Manual" to the Juniors.

After the ordeal of taking the test, we especially enjoyed the social, planned by Mrs. Pritchard and her hard working committee. The exhibits were wonders to behold and the art room with its unmistakable art would have to be seen to be thoroughly appreciated. The "Pie Plate Band" furnished the music.

After the fun we greatly enjoyed guessing twelve Bible characters represented by our young people as they posed or acted the part. Then Mr. Wilds told us a story that will help us all to live more unselfishly.

We were dismissed by singing "Revive Us Again," and being led in prayer by our pastor, brother Talkington, who is always planning good things for his people.

Miss Kathleen Taylor, our very efficient director, thinks this a very worthwhile week.

L'Na Francis.

—BR—

TWO YEARS IN COLUMBIA

Two years is not such a long time, but the First Baptist Church here has made a few progressive strides. February 1st we rounded out our two years here with nearly 300 additions to the church—most of them by baptism.

For the first time in the history of the church we are giving more than 15% of our contributions to missions—we are now giving 20%.

For the first time in 8 or 10 years the church paid out of debt.

During this time we have spent nearly \$1,500.00 on repairs, renovating, and equipping the church—painting, rebuilding the baptistry, more furniture, and installing gas heating systems, etc., etc.

We have organized two mission Sunday schools: one in North Columbia, and the other in South Columbia, with an enrollment of about

80 in each. The school in South Columbia meets in a bottling works building, until we can build them a building, which we plan to do some time this year. We recently built and equipped a concrete-block building for the North Columbia school. The building is 52 by

34 feet. We think it is a wonderful beginning for a new church.

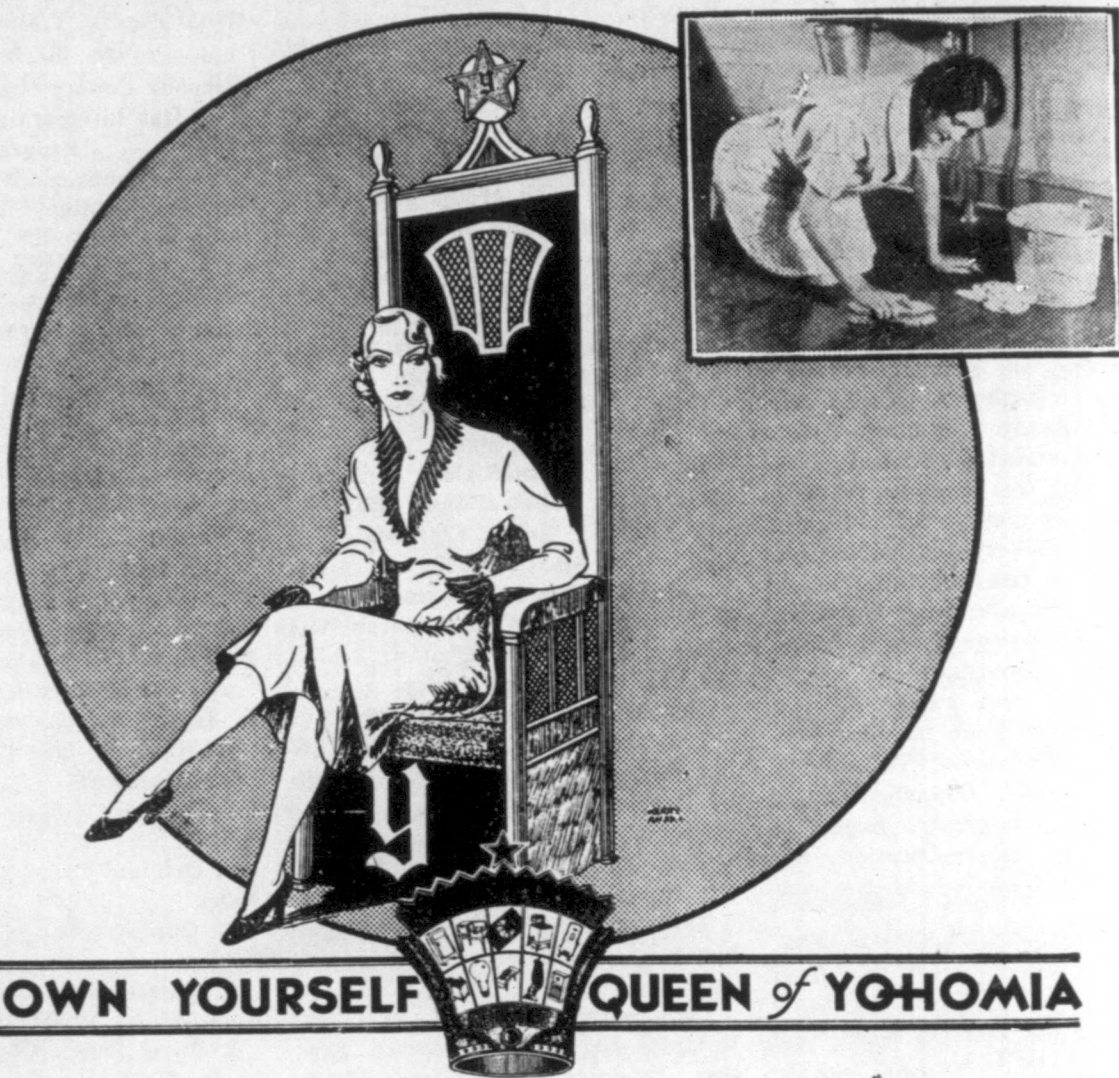
We recently held a School of Missions in our church. Through this and various other means we are endeavoring to lead our folk to become more spiritual and mission-minded.

We humbly ask the prayers of the brotherhood that we may, during the coming years, do more and better work.—L. B. Golden, Pastor.

—BR—

Text for a funeral sermon: "I saw, and behold, a door opened in heaven."

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This week meeting with of "Spring Brown led dimensions — tall enough Difficulty broad — broad people who ent from — measuring duty; growth of Gooch tall tree as a urday at had a mo which two Blanc led

And again for that crest. We of program advertising day four esting pro Strengthened Funk disc low Stude Phillips sp of ideals Southern Wyatt told ened by " Katherine tain-top E

Thus en on our ca striven to —Gal. 1:2 —B.

Blue Ridgec Friday by Mountain gun with before bre gram was students crest. Qui girls exp this summ S. U. bul are going Dr. J. was the g three day ing and were on t Masterpie

The B. ly elected elected to are: Lill first vic Forest, Sara Mart retary; G ridian, tre Belmont, Mt. Olive Smith, M

B. S. U. Department

Mastering Self in Christian Work

Now that we are back from our spring vacations, all our "vim, vigor and vitality" is turning toward the Spring Retreat, April 19-20, at Mississippi College and our Easter programs.

This week in noon-day prayer meeting we are taking up the theme of "Spring Growing." Scottie Brown led Monday giving the four dimensions of growth as—grow tall—tall enough to look over Mount Difficulty into Hope City; grow broad—broad enough to bear with people whom God has made different from ourselves; grow straight—measuring right up to the line of duty; grow deep—sending down roots into perpetual springs; grow stout—ready for burdens, ready for fruit. Ruth Wyatt had the devotional Tuesday, discussing the growth of the roots. Ruby Nelle Gooch talked of the trunk of the tree as a support Wednesday. Saturday at our weekly jail service we had a most impressive program in which two were converted. Mae Le Blanc led the discussion.

And again we are making plans for that wonderful trip to Ridgecrest. We have a bulletin board full of programs, pictures, and booklets advertising the retreat. Last Sunday four town girls gave an interesting program on "How Ridgecrest Strengthened My Ideals." Kathryn Funk discussed "Contact with Fellow Students," while Martha Ruth Phillips spoke of the strengthening of ideals through "Contact with Southern Baptist Leaders." Ruth Wyatt told of ideals being strengthened by "Christian Recreation," and Katherine Backstrom gave "Mountain-top Experiences."

Thus ends another eventful week on our campus in which we have striven to "Glorify God in our lives," —Gal. 1:24.

—B.S.U. Reporter, M.S.C.W.

—O—

Blue Mountain B. S. U.

Ridgecrest Day was observed last Friday by the students of Blue Mountain College. The day was begun with morning watch in the Dell before breakfast, and a chapel program was given by some of the students who had been to Ridgecrest. Quite a few Blue Mountain girls expect to attend Ridgecrest this summer, and the list on the B. S. U. bulletin board of those who are going is increasing daily.

Dr. J. M. Walker, of Aberdeen, was the guest speaker at chapel for three days last week. His interesting and inspirational messages were on the subject of "Man, God's Masterpiece."

The B. S. U. Council was recently elected by the students. Those elected to fill office next session are: Lillian Woodson, Grenada, first vice-president; Ruth Huff, Forest, Sunday school director; Sara Martha Landrum, McCool, secretary; Georgia Mae Ogburn, Meridian, treasurer; Lourie Strickland, Belmont, reporter; Von Nelle Byrd, Mt. Olive, chorister; Anne Ford Smith, Magee, pianist; Frances

Weaver, Tupelo, prayer meeting director; and Miss Ruby Talbot, faculty representative.

—Juanita Creech, Reporter.

—O—

Blue Mountain B. S. U.

Miss Rowena Gunter, of Sallis, was elected president of the Baptist Students' Union of Blue Mountain College for next year in the recent student elections. Shortly after enrolling at Blue Mountain last fall she was elected to fill a position on the B. S. U. Council, and later she was chosen as one of the state B. S. U. officers. In this capacity she will have charge of the summer student work in the state. Rowena has served faithfully and well in the positions of trust that have been hers, and there is no doubt that she will be a success in her capacity as B. S. U. president.

A speaker of much interest at Blue Mountain College last week was Miss Margaret Frost, of the Sunday School Board. She brought two chapel messages, "Christ's New Deal" and "A Great Prayer for Today," and spoke in the Sunday school services on "God's Place for the Teacher."

—Reporter.

—O—

Delta State B. S. U.

The B. T. U. officers for this quarter in the Delta State Teachers College B. T. U. are as follows:

President, Sam Adams; Vice-President, Inez Calloway; Secretary, Keith Smith; Chorister, W. E. Farr; Group Captains, E. Buckley and M. C. Gilley.

The B. T. U. has been doing good work, and with the ability of these new officers it expects to go further in the future.

—Rosemand Lockett, Cor. Secty. and Reporter.

—O—

Hillman Elects Y. W. A. President

The Y. W. A. of Hillman College met Thursday afternoon, March 28th, and elected its president for the year 1935-36. Inez Gunter, from Sallis, Miss., was elected to succeed Eva Ready, who was president for the 1934-35 term. Miss Gunter was elected in a closely contested race, Miss Frances Emerson of Hernando, Miss., and Miss Dorothy McCool, of Louisville, Miss., being the others nominated for the position.

Miss Gunter is following the steps of her sister, Rowena, who was president of the Y. W. A. in 1934, and also a religious leader on the Hillman campus. Inez seems very likely to prove as great an asset to Hillman as did her sister, and under her leadership the Y. W. A. for 1936 will continue to be the leading religious organization on campus.

—BR—

Johnnie was gazing at his one-day-old brother, who lay squealing and wailing in his cot.

"Has he come from heaven?" inquired Johnnie.

"Yes, dear."

"No wonder they put him out."

—Chicago Daily News.

—BR—

Text for baccalaureate address: "These attained not to the first degree."

PEARL RIVER COUNTY ASSOCIATION SUNDAY SCHOOL

Bethel Baptist Church, April 21

—O—

"Home and Extension Department"

2:30 P. M.—Song Service, led by A. Ross Marshall.

2:40 P. M.—Business and reports.

2:55 P. M.—Extending the Sunday School Horizon—Rev. Luther Holcomb.

3:10 P. M.—Special Music.

3:15—Why the Extension Department Sometimes Fails — Norman Adams.

3:25 P. M.—Since We've Had an Extension Department—Ellis Tate.

3:35 P. M.—How to Find the possibilities for the Extension Department—C. O. Emerich.

3:45 P. M.—Keynote Message, The Good Samaritan—Rev. J. C. Richardson.

293 present last month—let's make it 400 present at Bethel.

—BR—

PROGRAM

—O—

The Pike County Baptist Sunday School Convention will meet with Silver Creek Baptist Church on the second Sunday in April at 2:30 P. M.

THEME: Daily Vacation Bible Schools.

2:30 P. M.—Devotional, brother Hewlet Parker, Central Church, McComb.

2:40 P. M.—Business, roll-call of churches, etc.

2:50 P. M.—Why Have a Daily Vacation Bible School, Mrs. J. H. Wilson, First Church, McComb.

3:00 P. M.—Demonstration, by a group of D.V.B.S. boys and girls, First Church, McComb.

3:30 P. M.—Open Discussion.

3:40 P. M. Special Music, Thompson Choir.

3:50 P. M.—Announcements.

4:00 P. M.—Adjourn.

—BR—

FROM MY SCRAPBOOK

Georgia Dees Phillips

—O—

A Suggestive Incident.—An aged and pious woman, so deaf that she could not hear the loudest sound, was constant in her attendance upon the services of the sanctuary. On being asked the reason why, she gave the following fourfold answer: "Though I cannot hear the gospel, I go to God's house because I would be found in God's ways. Though I cannot hear the gospel, the Lord gives me many a sweet thought from the text which is pointed out to me by my neighbors in the pew. Though I cannot hear the gospel, I am in the best company when I am in God's house, for I am among His saints, the honorable of the earth. Though I cannot hear the gospel, I am more in the immediate presence of God. I am not satisfied with serving Him only in private. It is my duty and privilege to honor Him regularly in public."

An Incident.—A little girl was on a train when a fearful collision happened, demolishing both engines

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GLANDS HERE CLOG—THROAT DRIES—WHEN YOU CATCH COLD, THEN COUGHING STARTS!

PERTUSSIN

Tastes good, acts quickly and safely

and ruining several cars. Wonderful to relate, no lives were lost and no one was seriously injured. People were expressing their wonder at this when this little girl said, "Mamma you prayed this morning before we started that God would take care of us, and I knew He would. He has, hasn't he, mamma?" Tears came into the eyes of several of the listeners, and one said, "Give me the faith of a child, for of such is the kingdom of heaven!"

—BR—

THANKS

—O—

My little son, C. S. Jr., has had flu, pneumonia, followed by an operation. Spent twenty-two days in the Methodist Hospital. He is at home today, on the road to recovery, and is able to be up, making a few steps. The family wishes to thank all the Christian people who joined us in prayer in his behalf. We shall never forget Dr. Ross, Jr., and all his co-workers who were so loyal to him while in the hospital. —C. S. Moulder.

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INCONSISTENCY OF ALIEN IMMERSION

By D. F. Gardner

The reception of alien immersion as valid baptism by a Baptist church reminds me of a couplet brother J. B. Grime used to quote to our Methodist brethren who were forced to immerse certain candidates to keep them from going with the Baptists: "To save all their wandering sheep Whom all their arguing cannot keep

To please the man and not his God They will baptize beneath the flood."

I

There is not a Baptist church in the South which would permit a Mormon, Methodist or Presbyterian preacher to either baptize, or administer the Lord's Supper for it. Yet any church that accepts alien immersion from a Mormon church and then refuses to permit a Mormon preacher to baptize or administer the Lord's Supper is inconsistent.

1. If a preacher is qualified to administer valid baptism outside of a Baptist church, certainly he would be qualified to administer the same ordinance within and for a Baptist church.

2. If a preacher is qualified to administer one church ordinance he is unquestionably qualified to administer the other.

II

So far as I know there is not a Baptist church anywhere which would receive a preacher from a Pedobaptist church into its fellowship and call him as a pastor without first ordaining him as a Baptist minister. Yet any church which receives alien immersion from a Pedobaptist church would be inconsistent in making such demands.

1. If a Pedobaptist preacher can administer the ordinances for a Baptist church, he can perform any other official function for the church. Therefore, his ordination as a Pedobaptist would have to be as scriptural as the ordination by and for a Baptist church.

2. Baptists do not believe that any church which preaches salvation by work, or sacraments and which reviles and ridicules New Testament church ordinances can qualify as a New Testament church. But it is not consistent for a church to receive the immersion of such churches, and by preachers who were ordained by such churches and they refuse to recognize them as New Testament institutions.

III

So far as we know there is not a Baptist church in the South which endorses open church membership and only a few among the church which receive alien immersion that practise open communion. But unrestricted baptism logically leads to open communion and to open church membership.

1. If the immersions performed by a Seventh Day Adventist, Mormon or a Disciple, is valid baptism (which is so regarded by the Baptist church receiving it), then it is inconsistent for the same church not to commune with all members of such churches. If it is argued that the particular individuals received by the Baptist church claimed to be saved prior to baptism, our reply is that the only baptism the individual gets in the institutions named is baptism into the fellowship of their respective faith and doctrine. If it is scriptural baptism for the ones that come out and unite with a Baptist church, it is also scriptural baptism for the ones that do not come out. Common sense and logic would force an alien immersionist to concede that these churches, Adventists, Disciples and Mormons are New Testament churches—a thing that not even an alien immersionist has ever done.

2. If a Baptist church claims the right to take the ordinance of baptism out of the church (which is done by the reception of the immersions performed by others than Baptist churches), then how can she consistently deny the right the Catholics claimed in changing baptism from immersion to sprinkling,

and also the right of our Methodist and Presbyterian friends to take Catholic baptism in preference to Bible baptism. It is just as consistent for a Roman Catholic Pope to change the mode and meaning of baptism as it is for a Baptist church to change the position and purpose of baptism. Both are wholly inconsistent with the spirit and teaching of the New Testament.

3. If alien immersion is scriptural from one source it is scriptural from any and all sources. If it is not scriptural from all, it is not scriptural at all. We insist that a Methodist church has as much right to call sprinkling baptism, as has a Baptist church to receive the immersion of any church that repudiates baptism as a church ordinance. Therefore, alien immersion logically leads to open church membership. We make bold to say that there is not a church on earth which has declared for open church membership (which means admittance to church membership with or without baptism), that did not receive alien immersion before such declaration was made. We can not deny the logic of such course. If a Baptist church has the right to take

baptism, a church ordinance, out of the church where Jesus placed it, then the Catholics had the right to change the ordinance from immersion to sprinkling, and the advocates of open church membership have just as much right to abolish it all together.

Lord, help us to see what floodgates of heresy are opened when a Baptist church, for the sake of getting a member dares to disregard the plain teaching of the scriptures.

—BR—

Full of enthusiasm, she had gone in for politics, and was out of the house most of the day. The other night she returned at nine o'clock and sank into an armchair.

"Everything's grand," she said, "we are going to sweep the country."

Her husband looked around wearily and said: "Why not start with the dining room?"—Watchman-Examiner.

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Town	No. Subs.	Town	No. Subs.	Town	No. Subs.	Town	No. Subs.
Ackerman	14	Fayette	22	Louisville	15	Richton	26
Bay St. Louis	32	Foxworth	31	McLain	28	Rolling Fork	15
Bay Springs	22	Georgetown	27	Magnolia	24	Rosedale	10
Batesville	5	Grenada	8	Mathiston	12	Sardis	4
Beaumont	27	Greenville	12	Marks	6	Sebastopol	18
Belzoni	13	Greenwood	12	Mendenhall	20	Senatobia	3
Brookhaven	22	Hattiesburg	25	Meridian	20	Starkville	15
Burnside	17	Hazlehurst	20	Monticello	29	Sumner	8
Cleveland	11	Hernando	2	Natchez	23	Tunica	4
Carrollton	12	Houlka	9	Newton	20	Union	18
Canton	15	Houston	10	Noxapater	16	Vaiden	11
Clarksdale	7	Jackson	17	Oxford	12	Vicksburg	18
Collins	23	Kosciusko	14	Philadelphia	17	Walnut Grove	18
Columbia	24	Laurel	24	Pontotoc	8	Wiggins	28
Decatur	19	Lexington	15	Port Gibson	20	Winona	10
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